the Chaplain

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A JOURNAL FOR PROTESTANT CHAPLAINS

APRIL 1963

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Vol. 20, No. 2 April 1963

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MEMBER OF THE ASSOCIATED CHURCH PRESS

The Chaplain is published bimonthly by The General Commission on Chaplains and Armed Forces Personnel, an official co-operative agency representing 33 denominations (with a total membership of more than 30 million) in a liaison capacity with the federal government in matters affecting (1) the chaplaincy of the Armed Forces and the Veterans Administration and (2) the moral and religious welfare of Armed Forces personnel. Printed in the U.S.A.

Subscription rates to civilians and chaplains not on active duty: $2.00 a year (6 issues); 35¢ a copy.

Editorial office: 122 Maryland Ave., NE, Washington 2, D.C.

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All scripture quotations, unless otherwise designated, are from the Revised Standard Version of the Bible.

Editorial

IN this issue of *The Chaplain* we present the second in an extended series of articles on foreign chaplaincy programs. It is our intention to consider a variety of structures and traditions, some of recent origin and others with a longer history than our own. Some of them do not have Western or Christian orientation. They all have in common the attempt on the part of each nation to provide for the religious or moral welfare of the personnel who serve in its defense forces.

Variety is inevitable in such a series. Some of the differences are caused by variation in the approach which we suggested to the writers. In one essay the focus may be on the chaplaincy of a particular branch of the military and in another instance on the ministry to the Armed Forces as a whole.

The character of any chaplaincy program and structure is a reflection of many factors in the life of the particular nation maintaining it, and these factors, of course, vary greatly from one country to another.

Every significant chaplaincy contributes to the climate in which it functions, but it, in turn, is influenced by powerful forces and traditions at work in the military and in society at large. The general history of religion and the role of the military in a given society have strong bearing on chaplaincy arrangements. They often determine the detailed answer to questions regarding chaplains' uniform or garb, rank, pay, equipment, authority, training, duties, and supervision. This is equally true for the United States where such factors as religious pluralism and great sensitivity to church-state relationships must be considered if the chaplaincy is to be accepted and effective.

Our purpose in making these studies available is to attempt an understanding of the rationale, philosophy and tradition reflected in each effort to provide this kind of ministry. The detailed arrangements are both interesting and significant. In doing this we also hope to provide a background against which to see our own United States chaplaincy programs in clearer perspective.

—A.R.A.

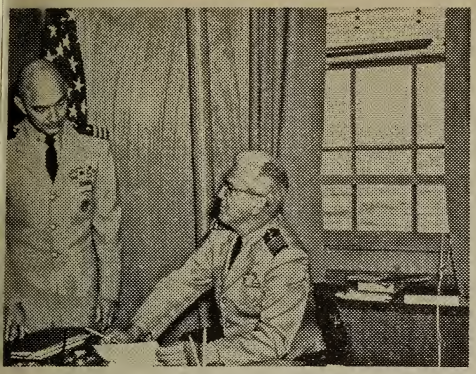
By Edward A. Slattery

The Navy Chaplains School

Second article in the series on chaplains schools

BEFORE the glitter of his stripe and a half of gold, indicating his commission as a lieutenant (junior grade), has taken on its first hint of salty tarnish, a change takes place in the new Navy chaplain. The change is not only a smart salute and a quickening of patriotic devotion. It is insight into the meaning of the "Code of Conduct," an appreciation of order, a new understanding of discipline.

To the average person the word discipline carries with it a connotation of severity, an unreasonable curtailment of freedom, endless restrictions and submission to whims and arbitrary demands of authority. The chaplain learns that all are required to adhere to a set of rules. Some of these rules are laws; some are conventions. Two currents of thoughts prevail. The essence of the chaplain's religious life, and a commission from the government do not conflict; they merge. No riptide results. A more powerful stream of thought and action is created. He sees control exercised for the good of all. He admires the ideal of all members of the military community working with enthusiasm, willingness, and zeal. Reasoned obedience is taught as a means of avoiding action which is not triggered by panic or uncontrolled emotion. We might even define this as a religious virtue if the motivation is the fear of the Lord and the love for one's neighbor. If taken too literally, the question of two currents of thought could easily be interpreted as an effort to serve two masters. And perhaps this is a subliminal image in certain ecclesiastical circles. But no ambivalence is found in the actual application of the principle of identification. Any latent misgivings caused by a sudden departure from the relative security of a local church give way to the reassurance given by orientation procedures.



Capt Edward A. Slattery, CHC, USN, Officer in Charge (right), and CDR A. M. Oliver, CHC, USN, Administrative Assistant (left), discuss divine service assignments for students.

A SENSE OF HISTORY

The spirit of identification is enhanced when the chaplains review the traditions of the Navy Chaplain Corps. These traditions go back to the Continental Navy of 1775. John Paul Jones requested Protestant and Catholic chaplains for his ships, the *Ranger* and *Bon Homme Richard.*

The Corps is no Johnny-come-lately, no appendage. Historically, the sweeping vista of chaplains in ships during the War of 1812 is a source of inspiration. Chaplain Livermore at that period was wounded, captured, and eventually returned to Newport. Chaplain Folsom had a great influence on the young midshipman, David Farragut, which our first Admiral in the U.S. Navy never forgot. Chaplain Colton was appointed by Commodore Stocton as the Alcalde of Monterey in California. And there the chaplain introduced a printing press and distributed the Holy Scriptures.

We had our first chaplain killed in action during the Civil War when Chaplain Lenihan went down in the *Cumberland.* Relative rank was won during the Civil War; actual rank was attained during the Spanish-American War.

There is inspiration in the Navy chaplains' history of World War I and a peak of glory in World War II, when almost 3,000 Navy chaplains saw duty in all types of ships; on beaches with marines, reaching the PT boat squadrons where such men as Under Secretary of the Navy Paul Fay and the President of the United States served. Navy chaplains survived as prisoners of war, and were at "frozen Chosen" with the marines in Korea. An historic vista which says to the new generation, "They have done good things, go thou and do likewise."

LOCATION AND STATISTICS

The naval school for indoctrination of young chaplains is embraced in a complex of schools at the Naval Base in Newport, Rhode Island. This gives the immediate advantage of community interests, nautical atmosphere, common objectives, splendid resources, and facilities; all of which lead to the development of "Identification with a Power for Peace." The Newport location was selected and the school was activated there in 1951. Since that year six officers in charge have served, including the present one.

Some 1,115 students have attended the Chaplains School in Newport. Of the present 950 active duty Navy chaplains, 619 are graduates of the Newport School. The others are the chaplains still on duty since World War II days or the interim period before Korea.

Do we have peaks and valleys as far as the on board count is concerned? Indeed we do! A recent class of sixty chaplains was followed by a class of nine. But each new group brings interest and satisfaction. We have chaplains who were enlisted men in the Navy, Marine Corps, Army, Air Force, and the Coast Guard. All states are represented, and the denominational spread reads like a litany of religions in America. The Seventh Day Adventist works alongside the Methodist; a chaplain from Independent Fundamental Churches of America meets one from the Missouri Synod Lutheran; Roman Catholic men ranging from Jesuit through Franciscan to the various Dioceses of America together with an Episcopal monk exchange ideas with Southern Baptist brothers.

FACULTY AND CURRICULUM

Three commissioned officers comprise the permanent staff of the school: Captain Edward A. Slattery, CHC, USN; Commander A. M. Oliver, CHC, USN; and LTJG Robert A. Long, USNR, the latter a graduate of O.C.S. who recently returned from duty aboard the USS *Wasp* (CVS-18). Some fifteen other instructors, all specialists in their fields and attached to O.C.S., Naval Justice School, Naval War College students, Women Officers' School, and Marine Barracks also make presentations in the thirty hours of instruction which fill each week. The curriculum covers a range of subjects which equip the chaplain as a professional: the philosophy of discipline, the method of handling hardship and humanitarian transfer requests, counseling with the sick and sinful, working with the psychiatrist and nurses, aiding casualty assistance officers, dealing with the imprisoned.

The review and revitalization of leadership is an ongoing program in the Navy. The chaplain's relationship to the program comes under close scrutiny with working situations arranged in one of the local supply schools. Here the new chaplain is confronted with his first group discussion. It is a learning process as well as a teaching one for a high percentage of the clergymen.

Besides the use of discussion groups, a series of case studies are conducted in which we endeavor to open up new avenues of counseling to the chaplains. The counseling course to which we give close attention, and a total of ten class periods, includes the services of a psychiatrist. The chaplain is prepared for the fact that he will give many hours of his working day to counseling. We urge all to seek further training and techniques, ap-

plicable to their new situation. Although the Navy procurement program is not geared to include dependents as clients, the chaplains are prepared to deal with great numbers of these.

Accordingly, we must reintroduce the chaplains to the operation of service agencies. In the communities from which these men have come, local customs have sometimes offered a rather limited scope of welfare and social agencies. Now they learn of the operation of the Navy Relief Society, the American Red Cross in its military frame of reference, medical care and the Casualty Assistance Program.

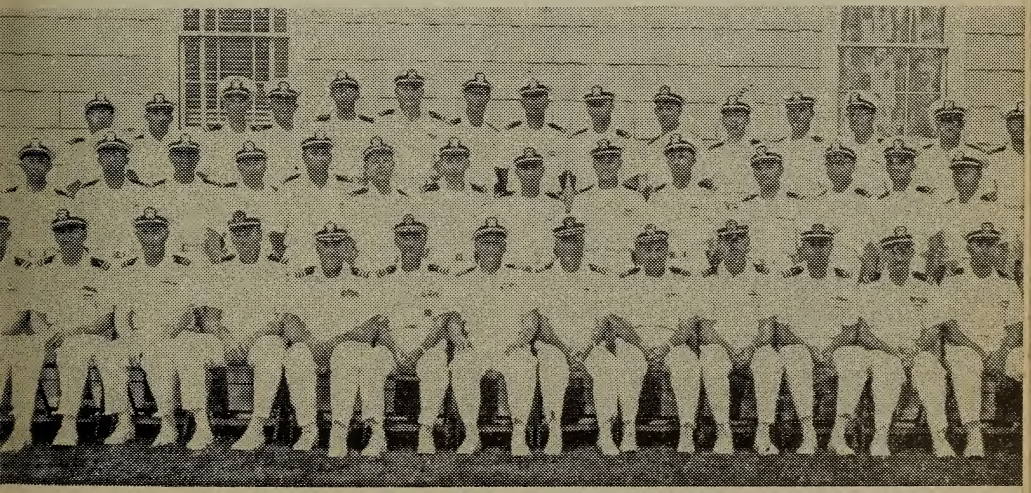
Needless to say, we instruct in a broad way with regard to correspondence procedures and provisions of the Naval Personnel Manual and Navy Regulations.

PRACTICAL AND PASTORAL FACTORS

There is nothing so discouraging and deadly to men who have been pastors and teachers as to sit in classrooms. We are fortunate to have facilities to which they may be sent for field trips, and which enable them to begin to relate the principles disclosed in class, to operations in the field.

The first way in which we do this is to assign them to conduct services aboard ships in the area. Having a background in how to "rig for church" and the customs of getting aboard the ships, the chaplains look forward to regular weekend assignments. The training in how to be a good shipmate covers every item from small boat procedure to wardroom customs. The

Active duty Class 4-62 included chaplains from nine denominations.



chaplain who knows these basics and who can approach the Command Duty Officer with confidence is well on his way to being part of the team. This teamwork is important in all the chaplain's work and we stress it in our school.

A field trip to Quonset Point Naval Air Station includes the practical experience of a helicopter orientation. Chaplains get into the harness for a lift which will prepare them for the many "holy helo hops" they will make.

CO-OPERATION WITHOUT COMPROMISE

For old hands in the Armed Forces, the teamwork of chaplains from the many denominations is a source of joy and pride. The teamwork is not the result of automatic reaction, but rather flows from willing effort on the part of priests, rabbis, and ministers to reach all men. One would have to be utterly blind or a completely Pollyanna character to believe that no denominational tensions arise. This is true even among chaplains who have been on active duty for ten or more years. However, the ideal of mutual regard is realized, in the main, and is the fruit of a concerted effort and goodwill. There is no false ecumenicity. The starting point we make at the Navy Chaplains School is that no individual's conscience will be contravened. We hold that there is no such thing as a "Navy Religion" and that co-operation is based on the concept that all persons in the command look to a chaplain for inspiration, regardless of the individual preferences, or the chaplain's ordination commitment. We do not attempt to reduce the chaplains of varied beliefs to any common denominator.

Initially, we stress that the title "chaplain" will be the usual and required form of address. This preserves, in the long run, individual sensibilities and reduces any resentments which can arise from insistence on specific ecclesiastical titles. It also helps to dissipate any inclination to emphasize rank by using it in address. Rank, we say, is not to be coveted; it is to be lived up to. Our observation is that within a very short period of time a first name relationship develops and a growing understanding and mutual respect evolve. Tensions certainly do develop; usually a combination of personality characteristics and religious disciplinary practices lie behind these. In fact, we are so accustomed to tensions building up in the fifth and sixth weeks, just prior to the announcement of orders to the next duty station, that it seems to be an integral part of the training experience. But we do not contrive situations to cause tensions to emerge, nor do we merely allow them to ferment without any reducing agents.

Two such agents are frequent personal interviews with those who seem to be most deeply stirred by the differences which become so apparent when working close together

LTJG Robert A. Long, USNR (Line Officer), instructs in shipboard organization.

for the first time. And we also require a term paper on the theme "Co-operation without Compromise." The sources for the paper are selected reading from *The Chaplain* and *The Critic;* personal experiences on the field trips, particularly the working example of Protestant-Roman Catholic teams; and the suggestion that one's own preconceived images be reviewed and after examination some future expectations be expressed. These papers reveal maturing concepts.

In the final week, with orders published and the first duty station gleefully anticipated, we have a day of retreat-recollection in which the Protestant ministers may find close fellowship under the inspiration of a selected retreat leader, and the Roman Catholic priests recollect together and examine their dedication. Denominational ties are strengthened, close liaison with the chaplain's endorsing agency is promoted, and new blood is fed into the living, thrilling, dedicated Corps which serves the Navy in the air, on the sea, and under it.

ORDERS AND FIRST DUTY

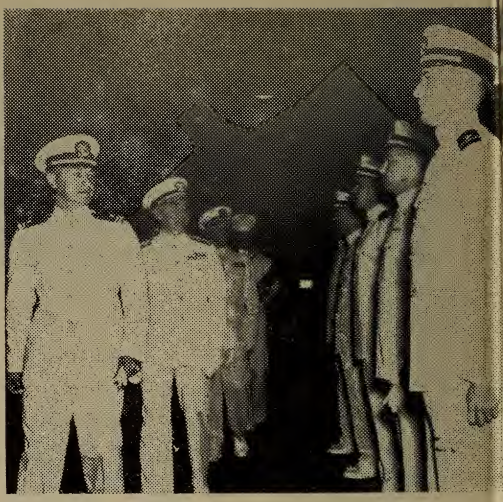
No sailor who has been on a lonely watch can say, "I have been alone; no minister has been near." No marine can boast that mud or the steaming jungle was his alone to experience without a priest nearby. What they have done and are doing —so too are the clergy. Chaplains go to the Persian Gulf and Antarctica. They are in Iceland and afloat in the China Sea. They embark with Ready Marine Battalions in fog-shrouded amphibious ships. The wastes of the Pacific and the old Spanish Main have some Navy chaplain close aboard. No matter where our Navy goes, we chaplains go. All clergymen ought to take pride in the military chaplaincy. They have a vicarious agent of the parish in their uniformed confreres.

On the desk of the commanding officer of the USS *Barry* rested a bronze plaque, given to the captain by his wife. It said, "O Lord, your ocean is so big and my ship is so small." The simple prayer of a Breton fisherman was a reminder to

a commanding officer of a United States Navy destroyer that faith and trust in God are compatible and necessary aboard a Man o' War. When a Navy chaplain comes swinging over a high line in a bosun's chair, all hands see a witness to faith. Even if the chaplain did not conduct services, his arrival on board awakens the memory that since the days of the Continental Navy there has been a constant concern about religion aboard ship.

Salt spray may obscure the vision of a lookout, he may shiver with cold and loneliness, and then he will hear the boatswain mate of the watch pass the word, "stand by for evening prayer." A hush envelopes all spaces, and with the smooth whir of generators, the hum of air intakes, the swishing of fluorescent waters along a sleek hull as background accompaniment, the chaplain prays, "Command the wind and sea, Lord God, that given clear sea spaces we may complete these exercises without harm to our men or damage to our ship or planes. And may we quiet within our own souls any turmoil which is more terrible and harmful than these forces of nature we witness. Amen." (Evening Prayer, 27 September, 1953, USS *Wasp* (CVS-18), in North Sea during Operation "Strike Back.") Chaplains—Navy chaplains—how do they arrive on the scene? This article describes one phase of their journey.

Of the 950 Navy chaplains on active duty, 160 serve with the United States Marine Corps intermittently. Navy chaplains rotate from sea duty to shore duty and frequently draw duty at a Marine Corps Recruit Depot, a Marine Base, or Air Facility. Chaplains going from shore duty can be assigned to one of the Marine Divisions or Marine Air Wings and deploy with the Battalion or Group to which they are attached.



RADM George A. Rosso, Chief of Navy Chaplains, inspects class of chaplains prior to their graduation.

Several Navy chaplains also are assigned to the United States Coast Guard and to the United States Merchant Marine Academy.

When the Navy Hymn rings out, "Eternal Father, strong to save, whose arm doth bind the restless wave; O hear us when we cry to thee, for those in peril on the sea," it is for chaplains also that we pray.

By Kenneth L. Ames

The Army Chaplaincy in the Republic of Korea

Second in the projected series of studies of the chaplaincy in other nations

THE Tenth Anniversary of the Republic of Korea Army Chaplaincy was April 11, 1961. This was an important milestone in the history of that chaplaincy. As a part of the celebration of the event the Chief of Staff and other high ranking officers of the Korean Army, together with distinguished leaders from the civilian religious communities as well as chaplains and officers representing the American Military in Korea, gathered in the number one Korean Military Chapel, the Republic of Korea Army Headquarters Chapel in Seoul. A series of congratulatory talks by outstanding civilian and military men was climaxed by an address by Chaplain (Major General) Frank A. Tobey, then Chief of Chaplains of the United States Army. It was a colorful and impressive occasion of great significance to the Korean chaplains, and demonstrated among other things two that are significant to any consideration of the Korean chaplaincy. First, it was ten years old, or as an American chaplain might phrase it, *only* ten years old; and second, there was an evident close coordination with the American Army.

Its short ten, or by now twelve, year history means that no chaplain in the Korean Army regardless of his rank, assignment or responsibility has more than twelve years' experience. There are no reservoirs of twenty, twenty-five or thirty years of experience to draw on such as represented by colonels and senior lieutenant colonels in the chaplaincy of our Army. There has not been time enough to develop the customs and traditions that are guides and aids to the American chaplain. Usages, procedures, and practices

have been borrowed from the Americans and adopted, but they are not indigenous and consequently on occasion are not quite appropriate to the chaplaincy of an oriental army.

The Army of the Republic of Korea came into existence with the establishment of the Republic in 1948. The chaplaincy, however, did not come into being until 1951 when it was authorized by an executive decree of the then President Syngman Rhee. This, I was told, was later confirmed by a statute passed by the National Assembly. This achievement was the result of the efforts of a number of dedicated Christians both civilian and military, American and Korean, Protestant and Roman Catholic. Ivan Bennett, known to all our chaplains as a previous Chief of Chaplains, was then Far East Command Chaplain and gave fullest support to the establishment of the Korean chaplaincy, as did Chaplain Tobey, who, as Eighth Army Chaplain, was the senior American chaplain in Korea. Among the missionaries in Korea there were many who helped in all that had to be done before the Korean chaplaincy became an accomplished fact. One hesitates to single out any by name, but the contributions of Dr. William Shaw of the Methodist Mission, and Monsignor George Carroll of Maryknoll Mission were especially deserving of attention. All of these would have accomplished nothing, however, without the vigorous interest and support of the various Korean church leaders.

The following figures show the actual and authorized strength of the ROKA Chaplaincy in early 1961:

	Authorized	*Actually on Duty*
Brig. General	1	
Colonel	4	3
Lt. Colonel	26	21
Major	38	38
Captain	80	73
1st Lieutenant	9	145
	158	280

The reason for the disparity between actual and authorized strengths, which would give ulcers to an American personnel officer, is not easily explained except to say that they are illustrative of the growing pains of a young army and an even younger chaplaincy. At least progress toward a balance was being made. A year earlier only 40 chaplains were authorized but 306 were on duty. The Korean Army at that time would require about 300 chaplains to maintain approximately the same chaplain to personnel ratio as is maintained in our Army. This discrepancy between authorized and actual had

a very unfortunate effect upon promotions since promotions were made on the basis of authorized strength. As can be seen, this had the effect of greatly lengthening the time in grade before promotion. This was the situation two years ago and may well have been corrected by now.

The denominational distribution represented among the Korean chaplains at that time was as follows:

	Col	*Lt Col*	*Maj*	*Capt*	*1st Lt*	*Total*
Presbyterian Christian		1	2	16	37	56
Presbyterian Ecumenical		11	9	18	21	59
Presbyterian National Assembly	1	4	11	8	14	38
Methodist		4	11	20	37	72
Holiness	1	1	4	11	27	44
Salvation Army			1			1
Immanuel					6	6
Catholic	1				2	3
Chosen Christian					1	1
Total	3	21	38	73	145	280

The Korean Holiness Church is the result of a schism in The Methodist Church in Korea and is generally considered by the Koreans so similar to the parent church that the title Methodist and Holiness are practically synonymous. That 269 of 280 chaplains on duty are representatives of the Presbyterian or Methodist tradition is witness of the long years of missionary effort those two denominations have spent in Korea.

THIS writer is unable to give any authoritative reason as to why all the ROKA chaplains are Christian. In response to that very question a Chief of Chaplains (I served with three in a period of two years) stated that any Buddhist or Confucianist priest who applied and could meet the educational and physical prerequisites would be commissioned, but to date none had applied. Another source volunteered the information that in the first years of the chaplaincy several Buddhists had been commissioned but none had stayed more than a short time. Confirmation of this was not possible.

An interesting footnote here is that while the Chief of Chaplains for the first eleven years of the chaplaincy was selected from the chaplains, recent information from Korea is that the latest Chief of Chaplains is a line officer.

The Army of which the Korean chaplains became a part was and is organized in frank imitation of the American Army, and as already indicated the chaplaincy was also patterned after our own, as far as possible, both in organization and grade structure and assignments. The Army also set up the requirements for four years of college and three years in the seminary, or its acceptable equivalent, plus denominational endorsement as prerequisites for commissioning.

However, while the chaplaincy was wholly Christian, the Army it served was far from it as shown by the figures supplied by the Office of the Chief of Chaplains in December 1960.

Protestant	51,668	10 %
Catholic	8,084	1.5%
Total Christians	59,752	11.5%
Confucianism	6,466	1.2%
Buddhism	9,265	1.7%
Chum-Do-Ism	993	0.2%
Miscellaneous	2,348	0.4%
No religious preference	451,176	85 %
	530,000	100.0%

An interesting sidelight to these figures and perhaps an indication of the influence of the missionary schools in the training of leaders and potential leaders is shown by the fact that 35 per cent of the cadets at the Korean Military Academy were Christian as compared with only 11.5 per cent of the Army as a whole, while among the inductees probably not more than 7 per cent were Christians. Since the population of Korea is mostly rural this percentage comes close to being representative of the strength of Christianity generally in Korea. Accurate religious statistics other than those supplied by the Army were impossible to obtain since no nation-wide census had ever been taken.

THE mission of the ROKA Chaplain was also patterned after that of his American counterpart and consisted of conducting worship services, prayer meetings, Bible studies, giving character guidance lectures, counseling and related pastoral duties. The extent of these activities is shown in part by the following figures for the Calendar Year 1960:

WORSHIP SERVICES

Protestant	*Number of Services*	*Attendance*
Sunday Services	25,203	1,176,546
Weekly Services	11,178	542,488
Special Services	2,436	161,982
Total	38,817	1,881,016
Catholic		
Sunday Mass	631	36,727
Weekly Mass	274	8,674
Special Mass	64	4,812
Total	969	50,213

CHARACTER GUIDANCE LECTURES

	11,286	1,796,296

Because of their love of a fight and their liking to sing, the Koreans have sometimes been called the "Irish of the East." This latter charactertistic was very useful to the Korean chaplains. Their scheduled mid-week "sings" were very effective in drawing soldiers to the chapels for the first time and for subsequent prayer meetings and Bible studies. This technique was especially effective in the basic training centers where there was an admitted paucity of recreational and entertainment media.

The Character Guidance Program was in direct imitation of the same program in the American Army, not only in intent and purpose but also the lecture material itself. Of course there is a wealth of allusion and illustrative material in our Character Guidance material that would be completely incomprehensible to a ROKA recruit. In the office of the ROKA Chief of Chaplains a panel of chaplains worked over this material editing and substituting stories and illustrations taken from oriental history, philosophy and religion that would be compatible with the educational and cultural heritage of the Korean soldier and still convey the same messages as our stories of George Washington, Abraham Lincoln, Lou Gehrig and others. Their task was not an easy one.

During my two years in Korea four different methods were used for the training of the ROKA chaplains:

1. The ROKA Chaplain Training Center, at ROKA Headquarters in Seoul
2. The U.S. Army Chaplain School at Fort Slocum, New York

3. On-the-job-training assignments to U.S. Army units
4. Training conferences both military and civilian

The first ROKA Chaplain Training Center had been established at Taegu in 1951. With the active assistance of the Eighth U.S. Army Chaplain and some of the interested missionaries the new chaplains of the brand new ROKA chaplaincy received their basic training in the art of being chaplains. After graduating several classes this center was closed and there was no formal training available for several years. A second attempt to get a training center reestablished was very short-lived. In February of 1960 a third try established the ROKA Chaplain Training Center in two quonset huts near the ROKA Headquarters in Seoul. The Commandant of the Center and most of his faculty had attended the U.S. Army Chaplain School. Three courses were taught, one for chaplains assistants, one a basic orientation course and one an advanced career course. To the extent permitted by very limited resources these courses were modeled after those at the U.S. Army Chaplain School.

THE sending of ROKA chaplains to the U.S. Army Chaplain School has been done as a part of our Military Assistance Program. A total of fifteen have received this training, of this number six attended in 1960. When I left Korea in June of 1961, thirteen of these were still on duty with the Army. Despite their relatively junior grade most of them by virtue of this training were in key jobs in the Chief of Chaplain's Office, the Chaplains' Training Center or elsewhere making good use of what they had learned at our school. In the years to come, as they gain more experience and seniority, some of them at least should be men of great influence in shaping the future of the ROKA Chaplaincy.

When Richard Cheatham was the Seventh Division Chaplain in Korea, he became concerned about the religious and moral welfare of the Korean soldiers assigned to the division as "KATOUSAs." In his typical fashion he decided something should and could be done. "Dick" was able to arrange to have a young Korean chaplain, Sean Han Yong, assigned to the division to conduct religious services, give character guidance lectures, perform counseling and pastoral duties and act as the division chaplain's adviser regarding the KATOUSAs and Korean problems generally. The idea was sound and it worked very well. Subsequently ASCOM Area Command also requested the assignment of a ROKA chaplain. In 1960 the continuation of these two assignments was evaluated and it was brought out that in addition to the valuable contribution they were making to the

American Commands through their work with the Korean soldiers, working under the direct guidance of senior American chaplains was giving these young chaplains valuable on-the-job training. It was decided that this training was an invaluable augmentation to that received at the ROKA Chaplain Training Center and the very limited number who could be sent to Fort Slocum. It was considered that a "KATOUSA tour," for five chaplains each year would be very useful for spreading the training. When the two-way benefits were explained there was little difficulty in getting the cooperation of three more headquarters. Early in 1961 Korean chaplains were assigned to the following headquarters:

Hq. First U.S. Army Corps (Group)
Hq. First U.S. Army Corps (Artillery)
Hq. Seventh U.S. Infantry Division
Hq. First U.S. Calvary Division
Hq. ASCOM Area Command.

Training conferences were of two types, those held by the military and those conducted by the denominations. The military conferences were designed to assist and train chaplains above company grade. Some of these had not had the opportunity of attending either the U.S. Army Chaplain School or the ROKA Chaplain Training Center and now were confronted with the problems of Corps and Division chaplains. From July 5, 1960, to March 6, 1961, five such conferences were held.

July 5, 1960—at Hq. First Republic of Korea Army at Wonju with 20 senior chaplains from FROKA attending.

Aug. 18, 1960—at Hq. Second Republic of Korea Army at Taegu with 10 senior chaplains attending.

Aug. 25, 1960—at Hq. ROKA Logistical Command at Pusan with 18 logistical command chaplains attending.

Dec. 1-2, 1960—at Camp Casey, a conference for senior FROKA chaplains with 32 senior chaplains attending.

Mar. 6-10, 1961—at the Eighth U.S. Army Retreat Center in Seoul, a conference for all the senior chaplains of ROKA with 68 attending.

The first three conferences named were almost entirely Korean efforts, arranged and operated by the senior command chaplain concerned, with the help and advice of the ROKA Chief of Chaplains' Office. As indicated by its locale the conference at Camp Casey was hosted by the Chaplains' Section of the U.S. Seventh Division with Chaplain Hett of that office. Chaplain Justice of KMAG, Detachment "L" adviser to the FROKA Chaplain and Chaplain La, senior FROKA

chaplain, worked together to plan and carry out the conference.

The Eighth Army Chaplain made the Eighth Army Retreat Center with all its fine facilities available to the KMAG chaplains for the period March 6-10, 1961. The ROKA Chief of Chaplains was then invited to use the Center for an Army-wide training conference. The ROKA Chief of Chaplains' Office, the Eighth Army Chaplain and the two KMAG chaplains all collaborated in the planning of this gathering. Top echelon leaders were invited and did speak to the assembled Korean chaplains. The unique experience of living four days and nights at the American Retreat Center was greatly appreciated by them.

The denominational conferences were more on the order of retreats for the spiritual benefit of their chaplains. These were held at diverse places, sometimes on a college or seminary campus, sometimes at a remote resort hotel. Generally each denomination held such a retreat or conference annually and the program was entirely arranged by the denominational leadership and consisted of sermons, lectures, discussion groups and devotional meetings led by the outstanding pastors and teachers of that particular group.

The chapels available to the chaplains ranged from mud-brick and thatched roof structures to some rather substantial structures of concrete and stone. This diversity is shown by the following:

Type	*Froka*	*Sroka*	*Organic Units*	*Total*
Stone	12	3	4	19
Wooden	60	4	13	77
Quonset	33	9	23	65
Tent	10	1	2	13
Block (mud)	14	20	3	37
Other	4	2	6	12
Totals	133	39	51	223

Not only was there a wide variety as to the type of chapel construction; there was an equal diversity as to their condition. Some were in excellent repair, many were in need of routine maintenance and there were some in such a state of disrepair as to make their collapse seem imminent. There were at that time no official funds available for chapel construction. Because of the urgent requirements for troop housing, no MAP funds could be approved for chapel construction. Where integrated military complexes were planned the engineers had approved the inclusion of a chapel in the plans and

funding. An example of this was the complex constructed for the Fifteenth Army Hospital at Miryang. This included a very nice concrete block chapel. From time to time new chapels were constructed as a result of the interest and support of interested commanders. Under these circumstances there was no uniformity among them, except for the fact that probably 95 per cent of the ROKA chapels were pulpit oriented in contrast to the altar orientation of our chapels.

THE Korean Military Academy is the pride of the Korean Army and it has been made into as much of a show place as resources permit. However, until 1960 the only places available for Protestants or Roman Catholics to worship were two old, leaky, unpainted quonsets tucked away in inconspicuous corners of the installation. No official funds were available for the construction of better worship facilities. However, once attention had been drawn to this situation it was remedied. A very lovely Roman Catholic chapel was built during the summer and dedicated in October of 1960. I am not familiar with all the arrangements but understand that the necessary funds and material were made available by the Roman Catholic Bishop of Seoul. The Protestant chaplains of the Korean Army organized a committee to conduct a campaign to raise funds from the Korean civilian congregations to build a Protestant chapel. Two unexpected situations severely curtailed the contributions. During the winter of 1960-61 economic conditions were not good and the near famine conditions in the rural areas caused the Korean churches to focus their charitable efforts on providing rice for the hungry farmers. The military revolution of April 1960 injected an element of uncertainty that almost completely dried up the flow of money to this fund. Upon being apprised of the situation the American military congregations began to support this campaign, as they have so many other worthy causes. When I left Korea in June 1961, the campaign fund already had received sizeable sums from special offerings taken up at Protestant military services and more was coming. Late in the fall of 1961, I received a photograph of a beautiful Protestant chapel that had recently been dedicated at KMA. Both the Roman Catholic and Protestant chapels stand on low elevations that make them visible from most of the KMA grounds. The inspiration of that sight and, even more, of their use could well have an incalculable effect upon the future of ROKA and Korea itself.

Supplies for the Korean chaplains had been provided by MAP funds with the Korean chaplains receiving quantities of the same

supplies that were provided the Americans. This included brass altar ware, communion sets, candles, chaplains' kits, folding organs, service bulletins, grape juice, etc., all shipped from the United States. There were several reasons why this was inadvisable and unnecessarily expensive. Therefore, in December 1959 all chaplain and ecclesiastical supplies from MAP funds were eliminated effective immediately. Supplies then in the pipelines would be delivered but no more. This required the Budget and Supply Sections of the Office of the Chief of Chaplains to embark upon the unique experience of preparing their own supply budget and developing procurement sources. After a great deal of hard work, the approved Hwan budget (military) contained for the first time funds for non-expendable chaplains' supplies, to include funds for the repair of fifty-four field organs, the purchase of eighteen new field organs, forty communion sets, also grape juice and devotional materials. The total budget for CY61 was Hw 13,789,100. (The Korean budget operated on a calendar year not a fiscal year.) Obviously this would have been far from adequate had it not been for the bountiful supplies received through MAP channels in previous years. The budget developed for CY62 amounted to Hw 34,644,000. This almost threefold increase was not wholly due to the increased supply requirements but partly to an unusual welfare program operated by the ROKA chaplains for ROKA soldiers that had no families. This unusual program could really happen only in the Orient and is almost worthy of a story in its own right.

According to ROKA regulations chaplain supplies are supposed to move from depot to consumer through QM channels. However, in actual practice they move from the main supply depot to the Office of the Chief of Chaplains, from there to the ultimate consumer. The supplies move almost entirely through chaplain channels.

The task of the Korean chaplains is not an easy one but certainly it was essential in an Army with 85 per cent of its personnel acknowledging no religious preference, either Christian or otherwise. The work of 280 devoted men could not be without benefit to morality, dedication and loyalty even if they had done no more than commend the ideals of the Character Guidance lecture series to the 1,796,296 who heard them annually. This is to give no credit at all for benefit from the many sermons, Bible studies, prayer meetings, and the like. I am convinced that time and again their words fall on fertile soil. During two years as Senior Chaplain Adviser, I visited literally hundreds of ROKA units ranging from armies to battalions, and including hospitals, depots and prisons. In talking with the commanders of these units, whether they were Christian, Buddhist, some-

thing else or nothing in their religious persuasions, almost without exception all were generous with praise for their chaplains and the contribution they were making to the spiritual welfare and morale of the troops. In those few cases where such accolades were not forthcoming it was generally due to a personality involved rather than a lack of appreciation for the chaplains and their programs. Granted that possibly the ingrained courtesy of these Korean gentlemen would not permit them to speak critically of the chaplains in the presence of an American adviser, the words of most of them carried the unmistakable stamp of sincere conviction.

It would be too much to expect that everyone was happy about the ROKA chaplains and their work. The following anonymous letter appeared in the *Han-Koo News* of January 5, 1961, and was translated by my interpreter.

"Must There Be a Chapel?"

Wherever we go we will find chaplains and chapels in the Army today. An enlisted man with no faith in Christianity would find it be better to eliminate all of these.

Since Christianity is not the religion of our nation, I don't see the reason why they let only Christian chaplains retain their position in the Army and let them keep wasting an enormous national budget. I would also like to know whether they are wasting our people's tax too!

If in the following case, our chaplaincy was organized according to a standard of United States Army Chaplaincy, it must be corrected.

When there are observation ceremonies our chaplains pray and it is nonsense to pray even a few minutes when we have no intention to do so.

For an example in our unit, we have only 3 per cent of our soldiers who go to church. It is not reasonable for us to pray because of those few people.

We are guaranteed to be free with religion in our constitution so I presume there is another freedom for not wanting to believe it too.

I also would like to know if it is a matter of infringing upon our civil rights.

(Signed)—One Soldier

Obviously this was one soldier who had no appreciation of the ROKA chaplains' program or even existence. How many felt as he

did I have no way of knowing, but this was the only expression of this kind that was ever brought to my attention.

On the other hand, the pastor of the largest Presbyterian church in Seoul and probably the largest in Korea corroborated the effectiveness of the evangelistic work of the ROKA chaplains. The denominations in Korea sponsor what might be gospel teams or colporteur teams, generally made up of laymen with some specialized training. The objective of these teams is to carry the printed and spoken word to the remote villages seldom if ever reached by the missionaries. He told me that the work of these men was frequently expedited and welcomed in those out-of-the-way places by men who had never traveled from their isolated homes until compelled to by their required military service. During their period of service they had first heard the gospel message from an Army chaplain. When they are returned once more to their isolated homes, they welcome the coming of these teams who bring spiritual food and revival. Not infrequently new churches can be organized with such former servicemen as their nuclei.

As was mentioned earlier, the Korean Chaplaincy was frankly modeled after our own in its beginnings; thus both they and we are benefactors of those men whose efforts have made our chaplaincy worthy of emulation. But I have watched these Korean chaplains in action and have become personally acquainted with many of them. They are not just imitators. Starting with what they had borrowed, of necessity, they are now building a chaplaincy of their own, responsive to the special needs of their own Army and more and more a part of their own "Army Team." By the grace of God and their own dedicated efforts they are developing an influence for morality, character, and patriotism out of all proportion to their numbers. I am glad to have served with them for two years and hope that I contributed perhaps a little to that development.

A CHAPLAIN'S PRAYER

Father, help me to convey the message and concern of Christ to the persons who seek my counsel this day. Help and guide me in my attempt to bring the right word to the peculiar needs of each person:

—a word of hope to the despondent and despairing;
—a word of love to the lost and lonely;
—a word of faith to the drifting and faithless;
—a word of admonishment to the proud and self-justified.

Help me to minister as Christ would have ministered unto these for whom he was sent. *Amen.—Chaplain Wm. D. Franks.*

By Rene Carpenter

"I Watched You Go!"

This address by the wife of Astronaut M. Scott Carpenter was presented to the All-Women Conference, sponsored by the National Council of Women of the United States, at the Waldorf-Astoria Hotel, Thursday, October 11, 1962, and broadcast on WNEW Radio, Friday, October 12, 1962

THREE and a half years ago I waited on a bench at the bottom of a gangplank of the aircraft carrier *Hornet*. My husband was somewhere aboard trying to explain to his perplexed and fuming captain that his orders taking him off the ship were real and not Washington's idea of a joke. In another fifteen minutes the ship would sail for a seven-month trip to Far Eastern waters and I could scarcely stand to watch all the goodbys taking place around me. I was convinced he was being shanghaied and that I would be left fluttering a handkerchief at the departing ship.

This had been a highly confidential selection program and only recently had the word "space" been allowed to be written in any official document—and we were self-consciously pronouncing "as—tro—naut."

But then I saw him smiling—carrying his beat-up B-4 bag, threading his way off, past the men coming aboard. We grabbed hands and ran along the docks at Coronado's North Island, jumped into the water taxi about to shove off for the mainland, hailed a cab for a few blocks to the railroad station and the last train to Santa Ana—laughing and gasping all the way—at our own great, good fortune. Our car was waiting in the parking lot and we drove quickly across the Hollywood Freeway to the airport and the late night plane that was taking him to Washington and the press conference that would introduce him to the country. The preceding account is as good a description as any of our life since Scott was chosen as an astronaut.

I went to sleep that night thinking, "I must get his uniform portrait out of the album and get it down to the

newspaper the next day 'cause they'd surely want to know what he looked like." But at 6:00 A.M. I was awakened by car doors slamming, and I peeked out in front and I saw clusters of men gathering and more cars driving up and unloading equipment on the lawn and the sight of my first reporter eating doughnuts out of a bag. But I couldn't make any statement until 11:00 A.M. because that was the time for the press conference. They settled down to wait.

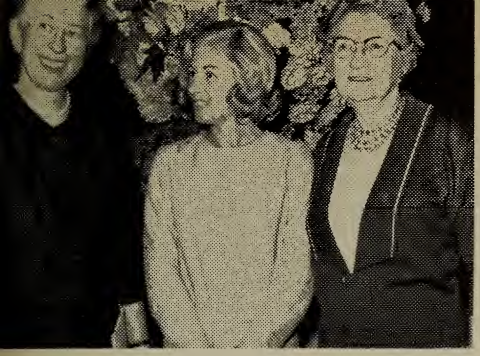
I got the boys off to school and my neighbor came and took my little girls to play across the street while I rolled up my hair and set about cleaning the house.

But the full impact of the day struck me when down the street I saw coming—a newsreel truck followed by three TV trucks. I could hardly move for in my mind's eye I could see the big eye of the camera move up—a microphone held at my mouth and PEOPLE were going to watch us and listen to me say, "So proud—couldn't have happened to a nicer guy"; and Scotty and Jay would drag out their Dad's models. But at the thought of those boys I was shocked out of my state of frozenness when I realized that they needed haircuts! So being practical, down came my hair, on went my best dark cotton dress, and out I went to collect them from school and get them to the barbers—all of which was duly jotted down by the pad and pencil boys out in front. I did give into their pleadings to set up their equipment and they went into the house and I said, sort of as an afterthought, "Now make yourselves at home." And they did.

When I got back the furniture was moved all out of the living room—wires and cables were running everywhere—and three heads were bent over the photograph album on the table leafing through it. Someone was in the kitchen making a meatloaf sandwich. I called out to just no one in particular, "Could I just have a minute while I run a comb through my hair." Someone answered, "Sure, Mrs. Carpenter—down the hall, first door to your right."

I wanted to detail that day for you—for, all things considered, the press and the publicity are undoubtedly the biggest changes in our lives, but Scott and I have enjoyed our encounters with them and have found some of our dearest friends from among the ranks of the writers covering this great story. Sometimes I am furious with the misquotes and misinformation, and I always pop two tranquilizers into my mouth when I read *Time* magazine. But on the whole they are a wonderfully humorous, completely engaging group of people.

But, meanwhile back at the rambler—we had ten days to pack and cross country and report to duty on the East coast. In three days we were on our way—losing our newly bought house and every cent of money we had been able to scrape together to buy it—but that's just



Assistant Secretary of Labor Esther Peterson (left), Mrs. M. Scott Carpenter (center), wife of Astronaut M. Scott Carpenter, and Mrs. Belle Spafford (right), president Relief Society of Church of Jesus Christ of Latter-Day Saints, shown at the 1962 All-Women Conference, sponsored by the National Council of Women of the United States.

one of the hazards of the game.

The first year was exciting. Editorials were written about their courage while they traveled around the country attending lectures and being briefed by very important people who lined up to meet them. But I like to think they survived all this because eventually they had to come home to us. Marge Slayton used to meet Deke at the airport leaning over the fence flapping a white laundry bag. And once as their plane taxied up we held up a sign, "Don't smile, boys, it's only your wives!"

WE developed a group sense of humor about the risks involved. Probably one of the first things we considered as a group was an invitation to a luncheon aboard the flagship of the recovery fleet in the Atlantic by the Admiral. We were going to see a demonstration of the recovery of the capsule. So we were piped aboard and we felt so important that we had lunches like only the Navy can fix. And then we went up topside and we were lined up with the Admiral's staff and the ship's company. Then the skipper of the ship gave a marvelous description and rundown of the whole procedure and the capsule was towed in, hooked on, and hoisted aboard. He was anxious to impress upon us the details that had been carefully thought out of how this capsule would be discovered. He said, "In case something doesn't happen and the parachutes don't open and it hits the water with such force that it splits a seam and sinks, then there is a detonator that will go off and Sonar will pick it up and will immediately speed to the spot."

And there was a dead silence as the implication sank in and Jo Schirra spoke up and said, "So they'll know where to drop the wreath?"

But the first year's breaking-in period ended. The momentum of the training and the trips picked up. There was little or no entertaining, for on Friday night some husband was trying to get home and the weekends were for family, and sacred.

I made it a point to see as much of Scott's training as possible. In Johnsville, Pennsylvania, at the centrifuge I sat in a corner for several hours while he lay fully

suited for seven hours on the couch while they worked out problem after problem with the doctors and technicians—and I watched his face on television when he took the whirling rides. I took the children to the bay to watch him practice being hoisted from the capsule in a sling and into the helicopter. We all drove to Morehead Planetarium in North Carolina where they study the heavens on a huge revolving dome, and I watched him break a record sneaking out up through the top of the capsule, the hardest means of escape from that little thing, of which someone said, "You don't get into it, you put it on."

And when Scott was named for the second flight—the question was not, "Would I go," but "How."

The press and the networks wanted this story badly and they very good-naturedly told me they would track me down to get it. I could expect no less of them, but I was equally determined that the children should have the freedom of the beach and the presence of the astronaut's photogenic family would not add to the confusion which was once referred to as "Carnival at Canaveral."

I asked for help from the U.S. Navy and a NASA official. It was the smartest thing I did. They were efficient and trustworthy. I kept Scott informed of my preparations but I asked his help in nothing for he was deeply involved in his own training. And then I discovered a wonderful real estate lady who found me a beach house and kept my secret.

Now, I am philosophical about the long wait after the entry. I can remember in the spring of '42 when I would run home from school for lunch and my mother would have the noon news on and she would be hunched over the radio—her face all frowning—waiting to hear of news of the fall of Corregidor. And for many days the same thing happened and each day she would say, "I'm praying for those boys and I'm worrying."

I know we cannot have a space program without some anxiety. The very nature of it—will it work—and will it work each time? All the way to the moon I'm going to worry about the three million wires and lights and buttons.

How in the world did we get into all this? As wives of servicemen our backgrounds are similar. For me it is as if I had been acting on a dark stage for most of my married life and suddenly someone turns on a spotlight. I am a woman of thirty-four whose life has been shaped and conditioned by the world of men and their challenges. I'm a modern day camp follower.

When I entered high school—junior and senior boys already considered men were drifting off to enter service. We loved them for their bravado with that star-spangled spirit that says: "Our country is now. Tomorrow is now." I planted four scraggly rows of vegetables for my victory garden—urged my home-

room to win the paper drive, and wrote letters to FPO, San Francisco. There were emotional memorial services in the assembly hall and I was learning that men do indeed die.

But, of course, most survived and they were coming home to go to college as GI's—the year I enrolled at Colorado University—5,000 old freshmen.

I joined a sorority because it seemed the thing to do and we entertained them properly as young ladies should do but they were past the tea-dance stage. They drank and they didn't get sick. They didn't tell smutty jokes. And they made love for keeps to the chattering, lovely, clean American girls that they had dreamed about. And late at night they told what they wanted to do.

For some, the lure of flying and the desire to serve their country never left them. These were the men we followed through the day to day wonder of flight training, through the loneliness of sea duty until somewhere after my fourth year of marriage I realized with some satisfaction that I had developed into a pretty tough bird! But our reunions were worth it all—and if they did nothing else, they reaffirmed my belief that a husband—a man—is a rare, wonderful creature, a pleasure to wait on and love—and that questing man is the finest spirit that flies.

And so feeling as I do—you must think me mad to give him up to something else so easily and so often. And so I must tell you something else—that I believe man was not meant to be tamed exclusively to hearth and home, pillow and procreation. There are few moments of truth left for them to face in this digit-ridden, security-conscious society we live in and a woman must be ready to risk her carefully collected store of crystal to gain that rewarding moment on the beach when the rocket shoots out of the smoke layer, and she can say to herself, "I helped you go!"

QUOTES

Some people will roll out the carpet for you one day and pull it from under you the next.—F. G. Kernan.

Comment from India: The world can't exist half Cadillac, half oxcart.—Norman Ross.

No rule of success will work if you don't.—*War Cry*.

An old story with a lesson: Three frogs were sitting on the bank. One decided to jump. The question is: How many were left? Answer: three; one just decided—he didn't jump.—L.R.P.

PREACHING CLINIC

JAMES T. CLELAND

Well-intentioned Carelessness (1)

IN the preaching theory taught at Duke it has been taken as axiomatic that the sermon is an integral part of the service of worship. We do not use the phrase "worship *and* sermon" we prefer "worship *with* sermon" or "worship *without* sermon," either of which may be valid worship. We may be wrong. However, since the sermon is thus subsumed under worship, I am going to assume that, now and again in this homiletical column, you and I may think together about worship-without-sermon, its content and its structure.

The voluntary daily (Tuesday-Friday) chapel service in the Duke Divinity School is the center of its corporate life. A straightforward defense of such regular, public worship was succinctly expressed by a British soldier thus: "Churchgoing is a reasonable courtesy to the Almighty." But wouldn't you expect that an order of worship would be wisely organized and carefully executed? I have no criticism of its structure. It is the same from Tuesday to Thursday. On Friday the meditation is omitted. Sometimes the sacrament of the Lord's Supper takes its place. But I am baffled by the liturgical mistakes which are regularly made by those of us who conduct the service. Both faculty and students are equally guilty, and both are equally well-intentioned. Since you may be unconscious of such liturgical slovenliness, I wish to focus on about half a dozen of the recurrent errors at Duke. Perhaps some of us may be encouraged to moderate the carelessness in our leading of the congregation in the worship of Almighty God. Is he not worthy of our careful thinking as well as of our good will?

Dr. Cleland is Dean of the Chapel, Duke University, Durham, N.C.

The first error comes early in the service: in the Call to Worship. The fundamental question to be asked here is: Who is calling whom to what? The answer is surely obvious: The minister is calling the congregation to unite in the worship of God. This is the normal procedure at Duke—but not always. Instead of a Call to Worship (as announced and expected), God is addressed in an Invocation—followed by the words "Let us pray"! What does the leader think we have been doing during the Invocation? The fault is not entirely that of the speaker. We use *The Book of Worship* of The Methodist Church, and it is full of assumed Calls to Worship where God is addressed in the second person instead of in the third person (e.g., 86, 91, 151, 161, etc.). There is one simple test for a Call to Worship: Is the congregation invited to praise, or to pray to, God? Or, is he, mistakenly, addressed directly?

Following the Call to Worship, we are in the habit of using the best known of the Versicles. A Versicle is "a short sentence recited by the minister to which the congregation makes response in kind." (This definition is found on p. 92 of Scott Francis Brenner: *The Art of Worship*, The Macmillan Company, 1961, $2.75. Although this volume is but ninety-two pages long, it is an excellent introduction to corporate worship in its various ramifications.) The one we normally use is:

M.: The Lord be with you.

C.: And with thy spirit.

M.: Let us pray.

The minister as a priest blesses the congregation. The congregation as "an holy priesthood, a royal priesthood" (1 Pet. 2:5, 9) blesses the minister. Then the minister, in his capacity as the trained and functional director, leads the congregation in *corporate* prayer. This versicle is a striking sign of the priesthood of *all* believers. Or, am I wrong? At any rate, what happens in our chapel is that the minister quite regularly says to the congregation: "The Lord be with *thee*." This may be a sign of the unique corporateness of the worshiping congregation. It may, perhaps, be a holdover from the Quaker tradition which had a part in the founding of Duke University. Personally, I think it is a token of thoughtless carelessness. Or, is our growing liturgical consciousness still in the swaddling clothes of unheeding ignorance?

The prayers which follow are usually carefully prepared and consistently helpful. Sometimes they are original; sometimes they are a catena of other people's prayers, chosen with attention to content. But two mistakes occur. God is sometimes addressed as "You" rather than as "Thou." This jars me. But that is no reason for discarding the use of "You." Perhaps we *should* be jarred in prayer. It keeps us alert, delivering us "when we draw nigh to you, from coldness of heart and [especially from] wanderings of mind" as William Bright, almost,

(*Continued on page 35*)

HOW THIS SERMON CAME TO BE

OVER the years the "Emmaus Road" story in the Gospel of Luke has intrigued me. I have been increasingly interested in the amazing transformation of those two disciples from utter discouragement to a joy and abandon which only the power of Christ could make possible. There is a burning center to our faith which has always been the deepest source of our motivation. It has always fascinated me that they did not recognize the Christ on the road but that later they became profoundly aware of his presence. I have always been drawn by the intimacy of Christ's coming into a home and breaking bread with two of his friends in this way. I have wondered if this is an indirect allusion to the meaning of the Lord's Supper and the reality of his presence there. Therefore, I have been personally drawn to this resurrection account over and over again.

However, more than this I have seen something of my own spiritual pilgrimage in this story. I imagine this would be true of countless others. Many of us find our greatest battle of faith on the question of the resurrection of Jesus. It was this way with me in seminary. I passed through that time of questions: "Can we trust the witnesses?" "How can we know the appearances are more than apparitions?" These and many others doubts nagged me at one time. It was C. H. Dodd's *History and the Gospel* which spoke to me at this time of need better than any other book. There is a solid core of actual historical happenings which is the center of the gospel. At the center of that center is the fact of the resurrection. If this is not true then there is no gospel. I was personally driven to that spiritual conclusion. So I see something of my own movement from doubt to faith, from questions to affirmations in this story.

Finally, I have been struck over and over again in these years in the pastorate with the fact that most of our people do not really believe in the radical miracle of the resurrection. We have not "bet" enough on God's power let loose in Christ to get beyond the fears and worries which beset our age. And for many others the only valid "idea" to be gotten from the resurrection is the hope of a personal immortality. In other words even Easter becomes a self-centered affair. There is a need for us to re-evaluate the resurrection and to come to grips with its deepest meaning that the life of Christ may once again move through the church.

It was for these reasons that I developed this sermon, "The Right Side of Easter."

By Roger L. Fredrikson

On the Right Side of Easter

Text: *While they were talking and discussing together, Jesus himself drew near and went with them. . . . They said to each other, "Did not our hearts burn within us while he talked to us on the road, while he opened to us the scriptures?"* (Lk. 24:15, 32.)

THE core of the New Testament witness and the center of all apostolic preaching is that Jesus of Nazareth is risen from the dead. The motivating power in the early Christian church was the lifting, radiant faith that God's new age had broken into history and men could never be the same again. The tyranny of sin and death was broken. Eternal freedom and life had now become available to all men. The darkness and shame of the cross had now become the glory and joy of Easter. It is this that we are gathered to celebrate on "this first day of the week" again.

An incredible claim—but is it really true? Do we dare believe it? Can we trust the witnesses or is this simply a crystallizing of man's fondest hopes? Frankly, let us face it! For many of us, Easter is not true! It is a lovely tale, but it simply does not make any real sense in our tough, realistic world. Even within the church we go through the motions and keep the institution going by much nervous "do-good" activity, but the wonder and joy of Easter is not with us. Our teeth chatter with fear and our lives are eaten away with destructive worry as if Easter were only another promotional gimmick. We are trying to live on the wrong side of Easter.

In many ways we are like those two disciples who journeyed from Jerusalem to Emmaus on Resurrection Sunday. You will recall the story of their journey and encounter which is recorded in the twenty-fourth chapter of Luke. Incidentally, the one who has given us this account was a sober, meticulous physician, not given to wild flights of imagination. These two were talking about all the things which had taken place in the city of Jerusalem. "These things" had been sorrowful,

amazing happenings. At one point in the account we read, "they stood still, looking sad." And well they might, for during that weekend their world had come crashing in, and now they were painfully making their way home.

Months earlier these two had been drawn toward the itinerant Teacher and Healer from Nazareth. They had been attracted by his love and kindness, by his amazing strength and courage. As they had seen him forgive sins and open the eyes of the blind they had become his disciples. This Jesus had not only spoken of the kingdom of God. He had demonstrated it! So they had come to believe that this really was the Chosen One of God. Then the frightening opposition had begun to close in, but they had dared believe that surely he would win over his enemies. However, these were powerful and stubborn enemies—the Sanhedrin, Herod and Pontius Pilate, to say nothing of the treachery among his closest followers. They had the last word, and it was the word of death. His shameful, bloody end had come on a cross—at a place called Golgotha. After the shouting and tumult had died down there was only the broken body and the borrowed tomb. Then the silence and the fear! That was all! Is it any wonder they were dragging themselves home recounting all these frightening events with sorrow? Hope was dead!

Is it not true that this mood pervades our world? One by one, it seems, the hopes of men have flickered and died. We have become almost cynical about the great, brave slogans of other generations: "A war to make the world safe for democracy," to take one from the pages of man's political life; or "the evangelization of our world in this generation," to choose one from the heyday of the world missionary movement. Think of how our world moved into this twentieth century—full of confidence and optimism, certain that this was to be man's greatest era of accomplishment. The great enemies of man—ignorance, disease, hunger and war—could be defeated through dedicated effort in the service of high idealism. So ran man's hopes. Yet we all know the sad story of the first six decades of this century—first a world war; then a shattering depression; followed by another far more bloody global conflict; then the mushroom clouds over Hiroshima and Nagasaki and our entry, willy-nilly, into the atomic era; and now the deadening grip of cold war between two armed giants. The proud gods of man's self-sufficiency have failed as they always do. The pervading mood of our world has become anxiety, skepticism and fear. We are far more conscious of the complexity of the problem than we are of the adequacy of any answers. So dramatists, novelists, sociologists and psychologists deal with the human predicament with savage insight but they do not give us any lifting solutions. We are on the wrong side of Easter!

Those of us who try day after day to offer some healing ministry to people who are caught in the anguish of our world's "Emmaus Road" know of the lost battles within people. Our churches and chapels are filled with people who have lost the courage to handle the boredom, the emptiness, and the pain of everyday life. Some have turned to alcohol, others to pills and many others have run up the white flag of surrender in some other way. There is no significance or sustaining joy that runs through life, which has become for multitudes an endless succession of days. The "common ventures of life"—birth, work, marriage, play and death—have little or no inner meaning. And there are the throngs for whom the basic relationships of life—home, parenthood and neighborhood—have become fierce battlegrounds for the release of hostilities. People long to share and receive love. They talk of this and they read books about this great subject, and yet they are incapable of loving. Strange that in a culture where we have glorified sex and a particular kind of love, people's lives should be so empty in the deep places or be so filled with anger because they lack the rich power of authentic love.

In the midst of all this we are being reminded over and over again that our world, the "free" world, has lost the rich meaning of life. What an irony that we should face militant, aggressive faiths and not even know if there are purposes within us which can sustain and nurture life. We have questioned the great realities—faith, prayer, the purposes of God, the unique significance of Jesus Christ—and now we are left only with skepticism and disillusionment. To put it another way, we are painfully making our way from Jerusalem to Emmaus because our hopes are dead! We stand with those two disciples and in their words say, "We had hoped that he was the one to redeem Israel." Yes, we "had hoped," but that is ended now! We turn from shattered dreams to sorrow and despair.

But this is not the end of the story, for this is Easter Sunday. There is One who joins those dejected disciples on that long journey home. It seems that this One who draws near is a stranger. How amazing that these two should not recognize him, but they are too involved in their own misery and sorrow to see and know. How typical this is of all of us! In the midst of our failures and broken dreams we cannot see the Answer even though it stands within arm's length. Our eyes are always closed to the Living Presence when inner doubts and fears hold sway. So we trudge on unaware that Joy and Life knock at the door.

Now, there is an intriguing conversation which takes place on this road. One question by the Stranger brings forth the whole sad story from these disciples. The mighty work of Jesus, their great hope that he would deliver Israel, the shameful death at the hands of their own religious leaders, the incredible story

of the women who had found the tomb empty—the whole tale was spilled out!

The Stranger responded to this in an unusual way. He chided them for their little faith and pointed them to their Scriptures which make clear that the "Christ should suffer these things and then enter his glory." Even after this the disciples were not aware of the identity of their friend. On the heels of this conversation they insist that he come into their home and partake of nourishment. After some strong encouragement he yields to their invitation and *joins them in the breaking of bread.*

It is in the intimacy of blessing and breaking the simple bread that their eyes are opened to the incredible, wondrous fact of Christ's Presence. This is indeed their Lord! Here is life's burning center, its great encounter, the pivot of the before and after. In the opening of their eyes to the reality of Christ's Living Presence, all life is changed and they have moved to the "right side of Easter."

Now let us be quite clear! These disciples did not believe that the appearance of Christ was an imagined Presence. A militant, conquering faith cannot be sustained for nineteen centuries by vain hopes of ghostly apparitions. The rock on which the community of believers rests its case is the glorious fact of Christ's triumph over death. His Presence after the resurrection is real! According to the New Testament accounts this Christ came to men, he greeted them with the old familiar words, they worshiped him and became obedient to his commands. The revolutionary power of the Christian gospel grows out of the profound fact that Jesus Christ has been raised from the dead. He shares this life with all who will receive him. It was this resurrected, life-giving Christ who came to these two broken men on the Emmaus road and transformed them into flaming evangels.

Suppose our Lord had waited to come to these disciples when they were "ready"? Would there ever have been the joyous discovery that "He is alive!"? No! for the wonder of his love brings him to each of us "just as we are." God always seeks us out in the midst of our need and helplessness. So Christ came to Cleopas and the other disciple that day when they were discouraged and disheartened not daring to believe. We cannot prepare ourselves to meet the risen Christ by trying to cover up our sins or by pretending we are not defeated. We may be able to do that in every other area of life. Here it may be possible to deceive others with "make-up," false bravado or an air of superiority. But we cannot deal with our Lord this way. He knows us for what we are and yet he loves us. So he is not only "in church" but where men swear at their work bench, or at the point of anguish in mental hospitals, or where a mother lies awake waiting for her son to come in after a date. The suffering and death of Christ

have come before his glory and this is precisely our hope. He does not leave us when we become unlovely, non-believing or disobedient. It is when we have come to the "end of our tether," when we are inwardly bankrupt, when all the little answers have failed us that we are ready to open our eyes and see! And he is there!

Christ not only came to those disciples on the Emmaus Road. He offered them the glory of His Presence and the possibility of an amazing new beginning. It is because Christ has overcome the enemy—sin and death—that we can share in his life and victory. The joy and power of Easter is not a celebration that spring has come again or a reaching out toward a thin hope that we can somehow survive personally after death. But Easter is the celebration that the gates of life have been flung open for all mankind and all history. As at creation God spoke his mysterious, wondrous Word and there was life, so in Jesus Christ God has once again spoken a great new Word of Life and the bands of death have been broken.

Christ brings us the reality of victory. The purposes of God are vindicated, evil has been defeated and through the everlasting love of Christ a new community of faith triumphant has come into being.

And so the disciples invited this One into the privacy of their home. It was here in the grace of breaking bread together that they saw the scarred hands and recognized in amazement that this was the Christ. Now they knew why their hearts had burned within them while they conversed on the road. The reality of the Christ can only be known in the intimacy of a firsthand encounter. This was for them an experience beyond watching Jesus of Nazareth heal the sick or listening to his simple, direct words with wonder and gladness. This was an inner meeting in which the deepest self knows its Master and bows in adoration and obedience. It was here that the disciples were united with their Lord in death and resurrection.

The problem with much of our church life is that we have never come to this depth of encounter. The American church has magnificent buildings and there is no dearth of organization. We have literature coming our way by the ton and our budgets flourish. But where is the glory of the Lord? We speak of a theological revival and of the resurgence of the laity, but where is the power that makes us once again a movement of the Spirit? We no longer need to say, "Silver and gold have we none." But neither can we say, "Arise in the name of the Lord Jesus and walk." Until we pass through that experience of conversion and life in which we know the living Christ firsthand we will never be able to speak to a paralyzed age with any redemptive power. We need to be on the "right side of Easter" before this can happen.

It is significant that when these disciples entered into the experience

of the risen Lord, "they rose that same hour and returned to Jerusalem." Here they shared the glorious news with the others that "the Lord is risen indeed!" No question about that now! They became joyful witnesses of a Presence and of those events which had come to pass. This is what it means to be a Christian.

Much of our "church life" is based on moralistic and tiring attempts to fulfill the law. We believe that somehow our salvation depends on being and doing good, in attending church, in meeting our obligations and living up to the "standards" of Jesus. In the end we become frustrated by the whole business. No wonder, because this is not the liberating experience of the Christian disciple.

In the risen Christ we are set free to be his disciples. This is a relationship of love in which we are motivated by gratitude and wonder. As Martin Luther said paradoxically, "Love Christ, and do as you please." One of the authentic marks of the Christian community is a joy which no circumstances can dim. This is why Paul and Silas sang in prison at midnight and the early disciples counted it a joy to be able to suffer with Christ. I am persuaded that these disciples in our scripture lesson did not count the miles or the time between Emmaus and Jerusalem as they returned. There was an eager amazement about them now as they recounted all that had taken place on that first day of God's new age—Easter Sunday.

So by God's grace there can still be for us in this dark and perilous time an encounter with the living Christ. The sorrow of the road can become the burning heart of Easter. Our unbelief can become joy and our death turn to life when we come to the right side of Easter. Amen.

GRACE AT EVENING

Be with us, Lord, at eventide;
Far has declined the day,
Our hearts have glowed
Along the road,
Thou hast made glad our way.

Take Thou this loaf and bless it, Lord,
And then with us partake;
Unveil our eyes
To recognize
Thyself, for Thy dear sake.
—Edwin McNeill Poteat

(*From* Over the Sea, the Sky. *Copyright by Harper & Row, Publishers, Inc. Used by permission.*)

Well-intentioned Carelessness (1)

(*Continued from page 27*)

said. What upsets me is when "You" and "Thou" are used with an indiscriminating alternation throughout the prayer. I know that Emerson wrote "a foolish consistency is the hobgoblin of little minds, adored by little statesmen and philosophers and divines." But I still shiver, not so much as God as "You" but at God as "You" and "Thou," with no clear rationale for the semantic mixture.

The other mistake is the use of God in the third person in prayer. This usage is found even in prayer books. In the marriage service of the old Northern Presbyterian Church (*The Book of Common Worship*), God is so referred to in the first prayer: "in the covenant of their God." I always add "Thee" before "their God" when I officiate. Prayer is directed to God. He should be addressed as "Thou" (or "You"!). Why speak *about* him in the third person, when we are supposed to be talking *to* him on behalf of the congregation?

Time is up! But it is only half-time. There is more to say on this subject of "Well-intentioned Carelessness." The rest will be left to the next column—if there is one.

Sign in employment office: "Don't underestimate yourself. Let us do it for you."—S.S. . . . The most impressive evidence of tolerance is a golden wedding anniversary.—*Wall St. Jnl.*

AT YOUR SERVICE

A condensation of THE LINK article "12 Scientists Look at Religion," published in the November 1962 issue, was reprinted in the January, 1963, *Reader's Digest*. Copies are available in a one-page reprint from The Reader's Digest Association, Pleasantville, N.Y. The title now: "Nine Scientists Look at Religion." Prices: 10—25¢; 50—$1.15; 100—$2.25; 500—$10.00.

Mission Study themes for 1963-1964 are: Foreign: "The Christian Mission in Southern Asia." Home: "The Changing City Challenges the Church." A booklet showing Friendship Press books on these subjects is available for you by writing The Friendship Press, 475 Riverside Dr., New York 27, N.Y.

The Westminster Press is producing a series of Living Faith Pamphlets which are doctrinally sound, intellectually stimulating, and, at the same time, carry a devotional flavor. While some of these pertain to Presbyterian particulars only, others are of a general nature such as "Why Be Lonely?" "Faith and Health" "When Death Intrudes." Samples may be secured by writing to Westminster Book Store, Witherspoon Bldg., Philadelphia 7, Pa.

"The Christian's Code of Conduct" by A/2c Delbert L. Kennedy (Feb. LINK) may be secured in quantities free by writing Servicemen's Division, Assemblies of God, 434 W. Pacific, Springfield, Mo.

By Doris Bye

Protestant Cadet Religious Program at U. S. Air Force Academy

First in a series of studies on the Protestant Cadet Religious Program in the various military academies

THE purpose of the religious program at the United States Air Force Academy, located near Colorado Springs, Colorado, at the foot of world famous Pike's Peak, is twofold: first, to make it possible for a cadet to develop his religious experience in the church in which he has been reared; second, to permit the cadet to understand the religious responsibility held by an officer in the Air Force in the assumption of leadership of those under his command.

In order to implement this purpose, attendance at a religious service on Sunday is mandatory for all second, third and fourth class cadets. (These are called juniors, sophomores, and freshmen in other colleges.) The members of the fourth class are required to attend the Protestant Cadet Chapel each Sunday. The members of the second and third classes may attend the Cadet Chapel or may sign up for a denominational church party and attend one of the churches in Colorado Springs. If the cadet of the second and third classes decides to attend one of the churches in Colorado Springs, he will sign up for the church party at the beginning of each semester. Joining such a church party means traveling to the church on buses furnished by the various churches and returning to the Academy at the close of the service.

In addition to the opportunities for Bible study, prayer group, Wednesday evening discussion group, teaching in the Academy Sunday school, and singing in the Cadet Choir, opportunities for religious de-

Chaplain (Col) George J. Cameron (left) consults with Cadets Lloyd Harmon and Kenneth Scott Fisher, members of Protestant Cadet Religious Council.

velopment are offered through the Cadet Retreat Program. The cadet may attend a denominational retreat, held by his denomination at the intercollegiate level in the state, in lieu of the Academy Retreat.

The Daily Prayer Group is one of the most popular religious activities; it apparently brings comfort to the cadets to start the day with prayer.

The Daily Prayer Group was founded in 1958 at the request of members of the Cadet Wing. The group meets every weekday morning prior to breakfast for a short informal service. It is amazing and gratifying to know there is standing room only; an average of 170 cadets attend daily.

An interesting sidelight shows their devotion to the morning service. Cadets arise at 6:00 A.M. In order to attend the prayer group, those cadets must get up earlier to perform such duties as getting their rooms in order for daily inspection and their clothes and books ready for the day. Their breakfast time is cut short and everyone knows how young men the age of cadets love to eat.

The fifteen-minute prayer service is directed by the cadets themselves. It starts with a hymn, then prayers, a short devotional reading by a cadet, and ends with sentence prayers. The leader keeps his eye on the clock. It is his duty to see that the cadets are dismissed in time for their shortened breakfast period. The leader takes the closing prayer and the benediction. "You certainly get the pulse of the Academy at this prayer service," says Chaplain, Colonel, George J. Cameron, Protestant Cadet Chaplain. "The cadets pray for the safety of the cadets who are flying somewhere or are going on a trip. They pray for any problem they feel is important, and everything that happens here at the Air Force Academy is important to the cadets."

One hundred fifty cadets are active as ushers and acolytes. Twenty are used each week at the Sunday worship service.

Bible study classes are held each week on Monday evening for those desiring detailed instruction in the foundational truths of Christian doctrine. These classes, convened at

View of the Protestant nave of the Air Force Academy inter-faith chapel. When furnished, will seat 900 cadets. Stained glass panels suffuse nave with multi-colored light; wall behind altar is a curved 14-foot wall covered with pastel shades of *tesserra*.

the request of many of the cadets, aim at stimulating thinking, discussion and fellowship among Christian men who desire insight into the biblical basis of their faith.

The Wednesday evening discussion group is held on Wednesday each month for first, second, and third classmen. Two Wednesday evenings are reserved for the fourth classmen due to the large attendance. Various topics, pertaining to religion, are presented by the discussion leader—usually an Air Force officer, a civilian clergyman, or a chaplain. The cadets present are then invited to enter into a discussion of the topic. These discussions are extremely interesting; many fine ideas are presented by the cadets.

A Sunday school was established primarily for the children of Air Force personnel stationed at the Academy. In contrast to the sometimes discouraging response for volunteer Sunday school teachers in civilian life is the record at the Academy. Twenty-nine teachers were needed for the program; 170 cadets volunteered.

Cadet David H. Roe, who was elected Wing Commander of the Class of 1962, the highest officer in the Cadet Wing, and selected as a Rhodes Scholar, 1963, is a good example of the kind of cadets who teach in Sunday school. He taught a class during his entire four years at the Academy.

The Protestant Cadet Religious Council is one of the most important groups. Its purpose is "to encourage, develop, and promote religious activities at the Air Force Academy." There are sixteen elected members, four from each class. It is considered a singular honor to be elected to the Council, and the cadets hold these positions during their four years at the Academy.

Primary duties of the Council are found in providing assistance and counsel to the cadet chaplains. In so doing, it covers many areas, such as the selection of guest chapel speakers, providing teachers and

administrative leadership for the Academy Sunday school, maintaining a liaison between Colorado Springs churches and the Protestant cadets, and planning cadet activities such as the Wednesday evening discussion group and the annual cadet retreats.

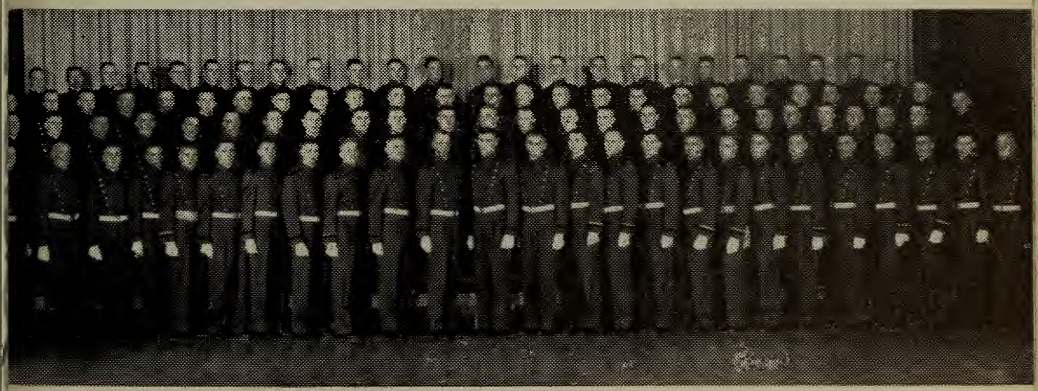
The Protestant Cadet Choir provides an outlet of an entirely different nature. Under the able direction of James Roger Boyd, highly skilled in sacred music, the choir has attained national attention. Each spring the choir sings in the National Cathedral in Washington, D.C., as well as in many Protestant churches throughout the country. It has also sung at the Easter sunrise service in the Hollywood Bowl. As its fame spreads, more and more churches invite it to sing.

For the past few years the choir has appeared over KOA-TV (NBC) during the Christmas season. Its repertoire includes very demanding classical music. The preparation and artistry demonstrated by the choir wins much critical acclaim.

The choir which sings at the worship service every Sunday morning has 140 members. Last year a fourth-class choir was started, and over one hundred cadets volunteered. Heretofore the Christmas music has been almost nonexistent, since the three upper classes go home for the holidays. Now the fourth class choir performs with finesse.

The Protestant Cadet Retreat has been organized to provide the opportunity for those cadets who are either unable, or do not desire to attend a denominational retreat, to experience a weekend of relaxation and spiritual inspiration away from the Academy. There are three retreats scheduled a year, beginning on Friday evening and continuing through Sunday afternoon. The retreats are usually held at nearby Camp La Foret in the Black Forest, a few miles east of the Academy.

Protestant Cadet Choir at U.S. Air Force Academy, Colo.



The retreats are conducted by three outstanding men: an outstanding civilian clergyman, an outstanding Air Force chaplain, and a prominent layman. The retreats consist of Bible study, vocational Christianity discussions, and formal services each evening. All of these services are conducted about a central theme on which the entire retreat is based.

The Christian fellowship and inspiration gained on a retreat form the basis for continuing Christian service during the years of Academy life.

Once a month important leaders in Christian life are brought to the Academy as speakers. Among the noted men who have spoken to the cadets are Dr. Eugene Carson Blake, Dean Sayre, Bishop Marshall Reed, Dean James T. Cleland, and Billy Graham.

Since the Air Force Academy moved from Denver to its permanent home in 1958, the cadets have been without a chapel. Worship services are held in Arnold Hall (Cadet Social Center), the Daily Prayer Group meets in a makeshift chapel in Vandenberg Hall (cadet dormitory), the Protestant Cadet Council meets in the chaplain's office in Vandenberg Hall, and the Wednesday evening discussion groups hold their meetings in Mitchell Hall (cadet dining hall), but all of this will change with the completion and dedication of the beautiful new chapel, with its seventeen spires, later on this year.

The cadets look forward to the chapel dedication. They feel a need to be a part of this beautiful building in some tangible way. When they learned that the cross, altar, candlesticks, pews, and other appointments were being paid for by the Protestant Air Force Religious Fund, they came up with their own plan for paying for them. At their request, most of the money taken in offerings has gone into a fund for paying for these appointments. Over $6,000 has been collected to date.

A formal statement of purpose explains something about religion's place in a cadet's thinking at the Academy:

"It is the aim of this chapel to make religion as considerate of persons as the teaching of Jesus; as devoted to justice as the Old Testament's prophets; as responsive to truth as science; as beautiful as art; as intimate as the home; and as indispensable as the air we breathe."

No doubt almost everyone who visits the Air Force Academy will be awed at the impressive and magnificent chapel, but it is the cadets themselves and their spiritual leaders, the chaplains, who know that the chapel means more than a beautiful building of glass, marble, steel, and aluminum, important as they are. It means more than brilliant music and sounds, art and symbols, prayers and sermons. It means religion that they can transfer into the very center of their lives at the United States Air Force Academy.

S.S. *Hope* in the harbor at Salaverry, port for Trujillo, 250 miles north of Lima. Ship is there to act as hospital teacher-training center in response to invitations from Peruvian-North American Medical Association.

S. S. *Hope* Trains Medical Team in Peru

IN May 1962 the S.S. *Hope* sailed from San Francisco on a medical teaching and training mission to the Peruvian people. The 15,000-ton hospital ship carried the most modern equipment and supplies as well as a teaching staff of eighty-five topflight American doctors, nurses, and technicians. The Good Ship *Hope* was responding to an invitation from the local medical profession to help train their hospital staffs in the latest methods.

Peru has approximately four physicians per 10,000 persons. The death rate is more than ten times as high as that in the United States and the largest contributors to that figure are flu, pneumonia and whooping cough—diseases which are under control in the United States. Belen Hospital, a 500-bed unit in Trujillo, served 100,000 people with only sixteen nurses.

The People to People program was initiated at the suggestion of

Rev. David W. Edmunds, Protestant chaplain serving on S.S. *Hope* for Peruvian tour of duty. Served in the South Pacific with the Air Force during World War II. He served pastorates in Boston, Mass., and Sydney, Australia.

Father John F. Magner, Catholic chaplain, is serving his second tour of duty on S.S. *Hope*, having served in Indonesia and Vietnam previously. He teaches at the University of San Francisco when not serving on board hospital ship.

the President of the United States in 1957 as a means of promoting world peace through better understanding among peoples. Dr. William B. Walsh was appointed Co-chairman of the People to People Medical Committee. Under his leadership in 1958 the People to People Health Foundation was incorporated with the concept of sharing advanced medical knowledge with developing countries.

On September 20, 1960, the S.S. *Hope* sailed for Indonesia where she steamed from island to island throughout the 2,000 mile archipelago training medical staffs and instituting the first mass chest survey in the outer islands. On June 15, 1961, the American mercy ship docked at Saigon, South Vietnam, for the final phase of her first year's voyage. The American medical staff worked in six Saigon hospitals while mobile teams, using the ship as a logistic base, were sent to other Vietnamese cities. Rotating specialists joined the permanent staff each month for volunteer service.

The world's first seagoing dairy has been installed aboard. Seawater is desalinized, purified, and blended with powdered milk and anhydrous fats to yield tasty, wholesome milk, which is distributed to hospital patients with the caption: "Milk

for your health from the people of America."

The S.S. *Hope* has an outstanding history. Originally christened in 1944 as the *Consolation,* her first duty was to evacuate Allied military personnel released from Japanese prison camps. During the Korean War, she was the first hospital ship to operate in Korean waters serving the United Nations. For her service she received the Presidential Unit Citation of the Republic of Korea. She was the first ship to receive battle casualties directly from the Korean battlefields on her helicopter deck.

In August of 1954, the *Consolation* sailed from Vietnam to take part in the evacuation of civilians from Communist-held North Vietnam during "Operation Passage to Freedom," for which she was awarded the Vietnamese Ribbon of Friendship.

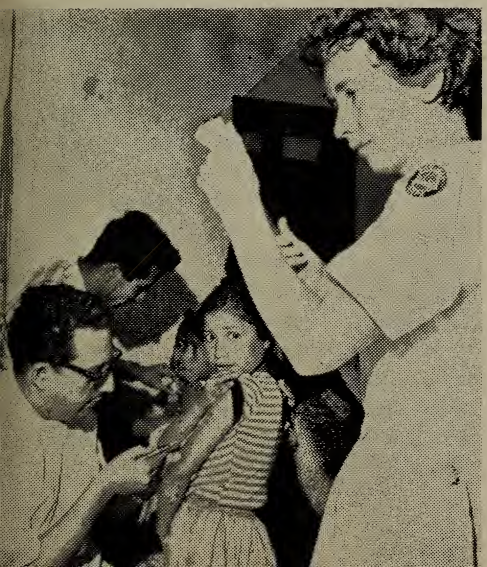
Decommissioned and mothballed in 1955, she was loaned to the People to People Health Foundation (Project HOPE), rechristened the S.S. *Hope* and converted to a modern hospital ship in March, 1960.

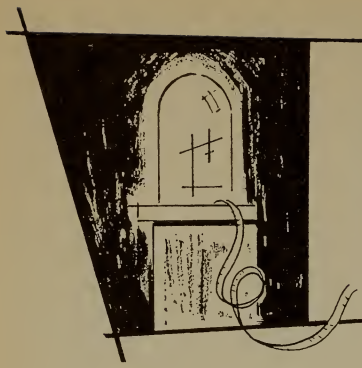
In each country she has visited she has not only left trained staffs to continue the work, but has ongoing programs. Requests for this same service have come from Latin American countries: Argentina, Brazil, Bolivia, Colombia, El Salvador, and Paraguay. From the Far East: Malaya, Thailand, East and West Pakistan, Saudi Arabia, Okinawa, the Philippines, and Formosa. From Africa: Somaliland, Tanganyika, Ghana, Kenya, Nigeria, and Sierra Leone.

Project HOPE has launched a five million dollar campaign to continue the noble work. Dr. Walsh and his co-workers dream of a second and third S.S. *Hope* donated by the American people to serve the needs of people everywhere throughout the world.

Through this channel the American people are sharing with their fellow citizens of the world medical knowledge that will surely bring a richer life to the children of tomorrow.

Nurse Roberta O'Grady of Oakland, Calif., works in the preventive medicine program of Project HOPE for children of Peru. Here she is assisted in giving polio shots by one of the students, University of Trujillo School of Medicine, learning mass immunization techniques.





NEWS ROUNDUP

CHAPLAINS

The Reverend **John H. Gardner, Jr.,** D.D., was honored at the annual dinner of the Department of Chaplains and Service Personnel, The United Presbyterian Church, U.S.A., for his more than twenty years of tireless service as chairman of the department. The dinner was held at The National Presbyterian Church, Washington, D.C., on January 8, 1963.

Among those present to bring greetings were RADM **George A. Rosso,** Chief of Navy Chaplains; Chaplain (Maj Gen) **Charles E. Brown, Jr.,** Chief of Army Chaplains; Chaplain (Col) **Bill Clark,** for the Chief of Air Force Chaplains; Chaplain **Donald C. Beatty,** Assistant Director, Veterans Administration; The Reverend **A. Ray Appelquist,** executive secretary, The General Commission on Chaplains. Dr. Gardner has served on The General Commission very faithfully and constructively for many years and he shall be missed. He plans to remain in Baltimore, Md.

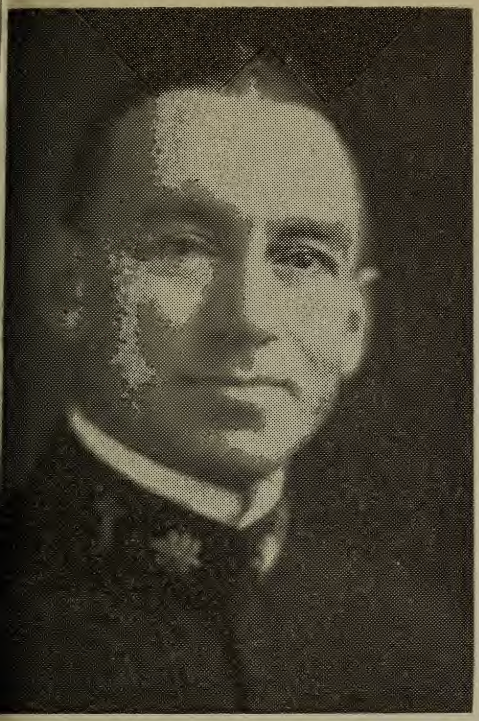
Successor to Dr. Gardner will be Dr. **Edward Brubaker,** pastor of the First Presbyterian Church, Englewood, N.J.

Investiture service was held for Chaplain (Col) **William J. Clasby,** USAF, on January 6, 1963, when he became a Domestic Prelate with the title of Right Reverend Monsignor. Service was held in St. Simon's Church, Los Altos, Calif.

Chaplain (Maj) **Lester E. Burnette** of Brooke General Hospital, Fort Sam Houston, Tex., succeeded Col **Eaton W. Bennett,** USA-Ret., Superintendent of San Antonio State Hospital, as president of the San Antonio Chapter of the Academy of Religion and Mental Health.

Christianity Today noted that Chaplain (Lt Col) **Maurice S. Kleinberg,** Jewish, has been designated as "Chaplain of the Year" for 1963 by the Reserve Officers Association. Congratulations!

The USS *Intrepid* was in the Norfolk Naval Shipyard when the Cuban quarantine was ordered. However, the valiant seamen did their part by becoming blood donors four times to the U.S. Naval Hospital at Portsmouth, Va., during the crisis.



"FOUNDING FATHER" DIES

Members of The General Commission on Chaplains were saddened to learn, as was the staff, of the death of Captain George Livingston Bayard, CHC, USN, Ret., on December 19, 1962, at the Bethesda Naval Hospital. Chaplain Bayard has been called the "founding father" of The General Commission on Chaplains because of his interest and helpfulness when there was no Chief of Navy Chaplains at the time he served three tours of duty in Washington from 1907 to 1917. He was instrumental in the appointment of the Washington Committee on Army and Navy Chaplains with Dr. H. K. Carroll as the first secretary, which preceded the establishing of The General Commission.

Chaplain Bayard was 90. He began his chaplaincy service with the Army during the Spanish-American war and was later commissioned a chaplain in the Navy in 1902. Commission members will remember that a portrait of Chaplain Bayard hangs in the Lounge of the Chaplains Memorial Building.

To the end Chaplain Bayard continued to attend GCC meetings and show his interest in the chaplaincy. We shall all miss him.

The executive secretary of The Commission, the Reverend A. Ray Appelquist, served as pallbearer at the funeral held at St. John's Episcopal Church, Washington, D.C. Burial was in Arlington National Cemetery.

SUDDEN DEATH OF CHAPLAIN EVANS

We wish to extend our deepest sympathy to the family of Chaplain (Col) **Luther W. Evans** (58), Seventh Army Chaplain, who died suddenly of a heart attack in Bad Canstatt, Ger., on December 19, 1962. Burial was in Arlington National Cemetery. He is survived by his widow, Mrs. **Alma Evans,** and two sons, Capt **Jack C. Evans,** Giessen, Ger., and Capt **Kenneth Evans,** Bamberg, Ger.

Former Chaplain (Maj) **Leon N. Gorsline** died in Stuttgart, Ger. Burial was in Arlington Cemetery on January 17, 1963. Chaplain (Col) **Herman J. Kregel,** Post Chaplain, Fort Ord, Calif., conducted the funeral service at Fort Myer Chapel.

GROUP WHO VISITED THULE AFB WITH DEPUTY CHIEF OF AIR FORCE CHAPLAINS DURING CHRISTMAS. L-R, standing: Chaplain (Maj) John A. Denehy; Chaplain (Col) Paul C. McCandless; Col David B. Tudor, Base Commander; Chaplain (Brig Gen) Edwin R. Chess, Deputy Chief of Air Force Chaplains; Dr. Carl Boyd, Disciples of Christ; Rev. Samuel Van Culin, Protestant Episcopal Church; Rev. Francis I. Statkus, Military Ordinariate; Chaplain (Lt Col) John F. Albert. L-R, kneeling: Thule chaplains, Emelio Falcone and Julian Dinkel, Catholic; Deane Shively and Thomas Groome, Protestant.

Dr. James T. Cleland, Dean of the Chapel, Duke University, Durham, N.C., was interviewed by Chaplain (Maj) Thomas Groome, Base Chaplain, Thule AFB.

Chaplain (Maj Gen) **Robert P. Taylor,** Chief of Air Force Chaplains, has invited chapel choirs throughout the Air Force to compete in the eighth annual Protestant and Catholic Chapel Choir Contests. Preliminary judging will be accomplished within each major air command by July 1, 1963. Final judging will be made at the Headquarters of the Air Force during the month of September.

Southern Baptist Chaplains Conferences still to be held are: Southwestern Baptist Seminary, Fort Worth, Tex., April 2—Berchtesgaden Baptist Retreat, Berchtesgaden, Ger., April 2-4—Glorieta Baptist Assembly, Glorieta, New Mex., August 1-7—Ridgecrest Baptist Assembly, Ridgecrest, N.C., August 15-21.

A survey of eighteen denominational publishing houses by the Church-Owned Publishers Association has found that the first five religious paperbacks in popularity with laymen as evidenced by sales in their bookstores are: *Screwtape Letters* by C. S. Lewis (Macmillan); *New Testament in Modern English* by J. B. Phillips (Macmillan); *New English Bible—New Testament* (Oxford-Cambridge); *Mr. Jones, Meet the Master* by Peter Marshall (Dell); *More Christianity* by C. S. Lewis (Macmillan).

The 1963 AMVETS national chaplain is the Reverend **James Clayton Pippin,** First Christian Church, Falls Church, Va. Mr. Pippin recently returned from a ten month tour of duty as an Army Chaplain called into active duty during the Berlin crisis. He is a chaplain major in the Army Reserves.

NEW ADMINISTRATIVE ASSISTANT FOR THE GENERAL COMMISSION

Colonel Matthew Thompson, USAF, Ret., became a member of the staff of The General Commission on Chaplains and Armed Forces Personnel on December 1, 1962.

Colonel Thompson recently retired from the U.S. Air Force with more than twenty years of active duty.

He was born and educated in England. Served for fourteen years in the Royal Merchant Navy and two years in the U.S. Merchant Marines.

He is an Episcopalian and has had a great desire since childhood to get into the vocational work of the church. During his entire career he has been active as a layman both in the chapel program and the local church.

Prior to his retirement his chaplain called to his attention the opportunities for retired personnel and gave him issues of *Chaplains' Guide to Church Related Occupational Opportunities* and *After the Service* published by The General Commission. This assisted him in opening the door to enable him to dedicate the rest of his lifework to God and country.

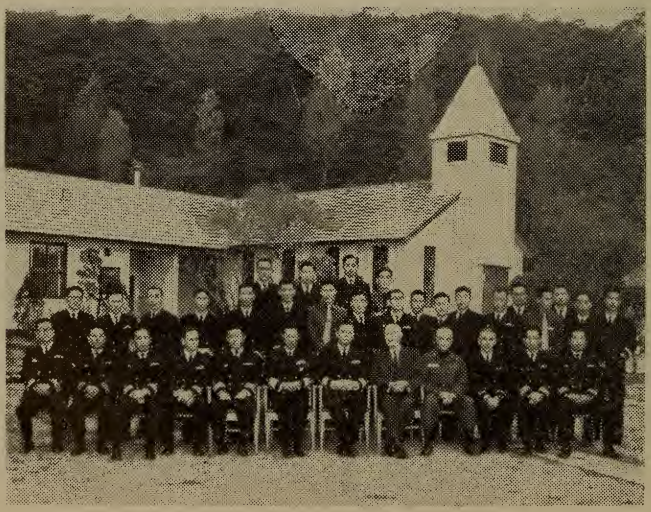
He is married to the former Lucille Dabbs, who was secretary in the office of Senator Smathers, whom he met while on active duty in the Air Force.

REPUBLIC OF KOREA NAVY CHAPLAINS CONFERENCE

During the winter the Navy Chaplains of the Republic of Korea held a conference at the U.S. Eighth Army Retreat Center in Seoul, Korea. One of the agenda items was the possibility of forming a commission on chaplains similar to the one formed in the United States during World War I. The General Commission on Chaplains was helpful to the group in supplying background materials for discussion.

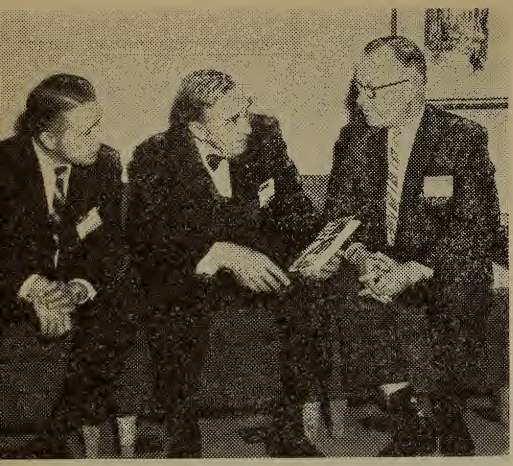
Picture at top shows Captain Jang Won Park (second from left), Chief of Chaplains of the Republic of Korea Navy, accepting from LCDR Mark E. Fite, CHC, USN (second from right), advisor to ROKN Chaplain Corps, a set of *The Interpreter's Bible*, gift to ROKN Chaplain Corps from the Chaplains Service Corps of Los Angeles, Calif.

Picture at bottom shows all ROKN chaplains. Attendance at conference was 100 per cent. Grouped in the center of the bottom row (beginning fourth from left) are LCDR Mark E. Fite, CHC, USN (advisor); Captain Jang Won Park (chief of ROKN Chaplains); VADM M. K. Lee; RADM John Alford (COMNAV for Korea); Dr. Stewart Robinson, Sr. (who assisted in discussion); Chaplain (Col) Herman Heuer (Eighth U.S. Army Chaplain); The Reverend S. R. Wilson, missionary in Korea and Naval Reserve Chaplain.



Crew of the USS *Maury* played Santa to a Bangkok orphanage. Shown here are Capt B. H. Brittin, commanding officer of the ship, and Lt David W. Plank, CHC, USN, presenting gifts to Dr. Pierra. Some of the gifts were two Singer sewing machines, a piano, dress material, school supplies, and 16 cases of pineapple. Many items were donated by Honolulu business firms at the invitation of Lt Plank. The 330-man crew regularly contributes money toward the support of the orphanage, and have given over $1,300 in cash.

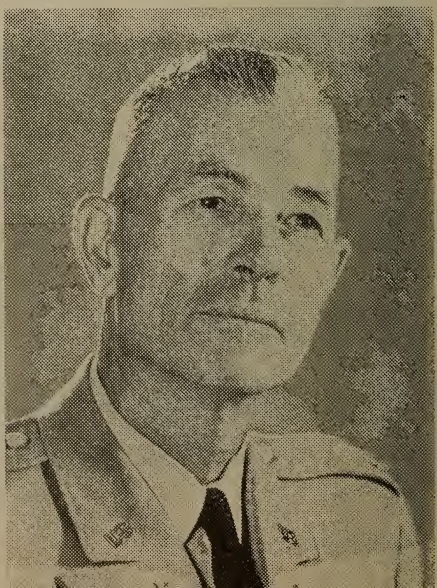
Navy played Santa Claus to 160 children of the Casa Amiga Roman Catholic Orphanage and Protestant Casa de la Esperanza, Tijuana, Mex. Santa's helpers were from the U.S. Fleet Anti-Submarine Warfare School, the Fleet Training Group, and the Fleet Anti-Air Warfare Training Center, San Diego, Calif. A pre-Christmas party was given with a 45-minute talent show and 30 minutes of cartoons. Each child received a practical gift and a toy. The orphanages were given 3,000 quarts of canned fruits and vegetables and 50 boxes of clothing. Top picture shows RADM J. F. Davidson, USN, Commander, Training Command, Pacific (center), with Capt W. G. Reifenrath, USN (left), Commanding Officer, Fleet Anti-Submarine Warfare School, and Lt W. R. Begg, USNR, Chaplain of the Fleet Anti-Submarine Warfare School. Bottom picture shows Santa and helpers presenting gifts.



Dr. Dan Poling (center), editor of *Christian Herald*, and Dr. L. P. Fitzgerald (right), editor of *The Link*, spoke last Fall at the National Safety Council meetings in Chicago. Harold Holmes (left) is with National Safety Council. Dr. Poling is holding copy of Dr. Fitzgerald's book on safety: *That Wheel in Your Hand*.

Chaplain (Lt Col) Randolph E. Phillips (right), U.S. Army Japan Deputy Chaplain, shown greeting Bishop Lloyd C. Wicke of The Methodist Church, New York area, upon arrival in Tokyo.

Chaplain (Lt Col) Robert S. McCarty, who had been serving as chaplain at William Beaumont General Hospital, El Paso, Tex., previous to his reassignment to the MACV, Vietnam.



Chaplain (Capt) **Earl F. Stover** was transferred from Headquarters, Second Howitzer Battalion, 27th Artillery, APO 39, New York, N.Y., to Headquarters, USA Japan, 5900 ZANA, Honshu, Japan.

Dr. **John R. McLaughlin,** general secretary of The Methodist Commission on Chaplains, announced four spiritual retreats for chaplains in military and civilian agencies were held in the U.S. Places were Buck Hill Falls, Pa.—Asilomar, Pacific Grove, Calif.—Gatlinburg, Tenn.—and Texoma, Okla. An oversea retreat was held in Berchtesgaden, Ger., September, 1962, and a Far East one will be in April, 1963.

Chaplain (Maj) **Robert B. Webb, Jr.,** was recently given a Certificate of Honor by the Trinity Methodist Church in Colon prior to his reassignment to the United States. Chaplain Webb was Post Chaplain at Fort Gulick and Protestant Chaplain for the U.S. Army Caribbean School and was instrumental in promoting many bi-national programs between the school and the Republic of Panama during his tour. Lt Col **Julius Sakas,** Senior Instructor of the Command and Staff Section of the School, was the School's representative and all Methodist congregations on the Atlantic side of the Isthmus were represented.

The chaplains at Fort McClellan, Ala., sponsored a Religious Emphasis Week during National Bible Week. Services were held nightly for the Protestants and Catholics, and Jewish services were held on Monday night, reports Chaplain (Lt Col) **Charles A. Stotsenburg,** Post Chaplain. Total attendance during week was 897.

The Fort Dix Chaplains' Office has inaugurated a Teachers' Training Program to enlarge its present staff of 25 teachers and helpers. During a session at the Religious Education Center, Sp5 Walter Comstock (standing) instructs two students, Mrs. Vivian Comstock, and Lt William Bolm of the 1st Training Regiment, while Chaplain (Lt Col) Osborne E. Scott, assistant post chaplain, looks on with interest.

Chaplain (Lt Col) **Donald W. Helm** was reassigned to the Chief of Army Chaplains Office, Washington, D.C.

Area chaplains present at dinner given at the Treasure Island Officers' Club by The Rev. A. Ray Appelquist (center), executive secretary of The General Commission. Arrangements were made by Capt Robert M. Schwyhart, CHC, USN (right of center), Commandant, 12th Naval District. At Mr. Appelquist's right are Chaplain (Col) Edward M. Mize, 6th Army Chaplain, and Chaplain, Col, Leslie F. Zimmerman, Travis AFB, Calif.

CDR George H. Wheeler, CHC, USN, Protestant chaplain of the USS *Ranger*, presents 200 religious and medical books to Capt Ray Cook, Protestant Chaplain of COMNAV for Japan. Books were donated by Golden Gate Chapel, San Francisco, and will be given to Navy chaplains in Chinhae, Korea, Fleet Headquarters.

Chaplain (Col) Charles E. McGee (left) was awarded the Legion of Merit by Lt Gen Garrison H. Davidson, First U.S. Army Commanding General, at ceremonies held to honor his retirement after 30 years of Army service. Chaplain McGee's last assignment was as First U.S. Army Staff Chaplain, Governors Island, N.Y., where he has been succeeded by Chaplain (Col) Edward J. Saunders.

Participants in Laymen's Service, Post Chapel, Carlisle Barracks, Pa. Front, left to right: Chaplain (Lt Col) Herman N. Benner, Lt James H. Booker, Col John P. Balkman, Col Granville A. Sharpe and Lt Col George F. Charlton. Back rows show members of Laymen's Chorus, directed by Col Carl W. Hoffman.

In recent weeks the executive secretary of The General Commission, The Reverend **A. Ray Appelquist,** has made courtesy visits to installations in Texas. During his visit to the USAF Chaplain School at Lackland AFB, Tex., he spoke at graduation exercises. Mr. Appelquist spent five days in February aboard the Aircraft Carrier *Saratoga* as the guest of the Secretary of the Navy.

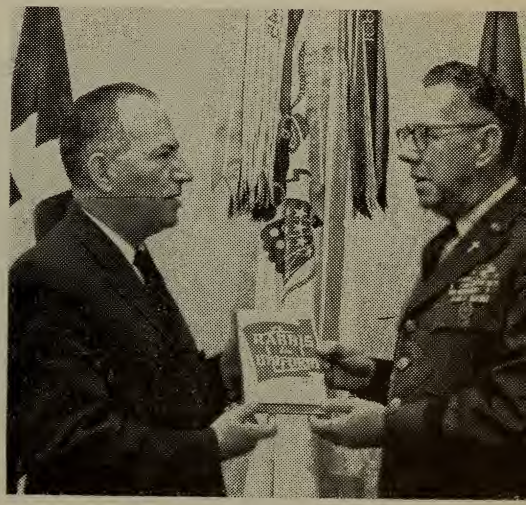
During the month of March the executive secretary visited eight countries in the Far East paying courtesy calls on chaplains in military installations in the following areas: Japan, Korea, Hong Kong, Philippines, Okinawa, Taiwan, Vietnam and Burma.

We recently received in our office *The Bridge,* published by the Office of the Fifth United States Army Chaplain. Congratulations for a pastoral letter dedicated to strengthening the bonds between civilian and military religious communities.

Colonel **Matthew Thompson,** administrative assistant to the executive secretary of The General Commission on Chaplains, spent a weekend in February at a seminar, "Living My Religion on My Job," conducted at Wainwright House, Milton Point, Rye, N.Y. This is a do-it-yourself discussion course for men's groups worked out by the Laymen's Movement, international, non-sectarian association of men trying to discover and apply Christian principles in everyday business and personal life. The course provides a framework for exploring questions that Christian businessmen have been asking.

Chaplain (Maj Gen) Robert P. Taylor, Chief of Air Force Chaplains, addresses Tokyo Area PWOC at a luncheon attended by 200. At his right are Chaplain (Col) Roy M. Terry, Staff Chaplain, Fifth Air Force, and Mrs. Terry.

Rabbi Aryeh Lev, Director, Commission on Jewish Chaplaincy, Jewish Welfare Board, presented first copy of *Rabbis in Uniform* to Chaplain (Maj Gen) Frank A. Tobey, former Chief of Army Chaplains.

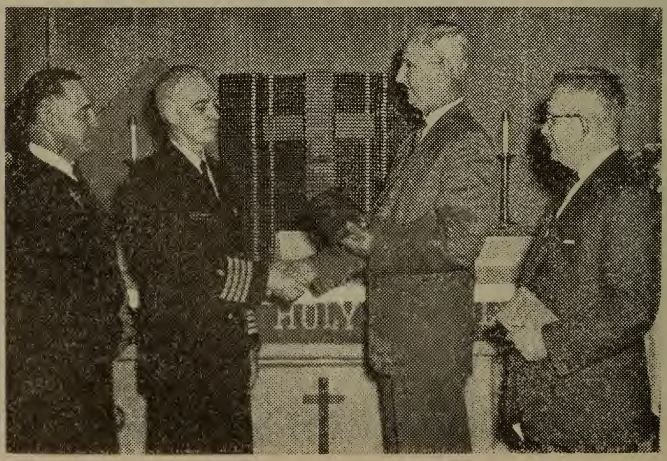


Chaplain (Col) **Richard B. Cheatham** has retired from the staff of the Army Chief of Chaplains but is remaining in the Washington area to study at the American University and Wesley Theological Seminary. Chaplain Cheatham received the Army Commendation Medal with a second Oak Leaf Cluster for his service as Director of Plans, Programs and Policies. He is also serving as interim pastor at the Minnesota Avenue Christian Church, Washington, D.C.

Two chaplain assistants. Specialists E-4 **Strickland** and **Walker,** sponsored a religious retreat for teen-agers on the post at Fort McClellan, Ala. Theme of the conference was "The Challenge of Unity," and the young people discussed basic beliefs of various denominations.

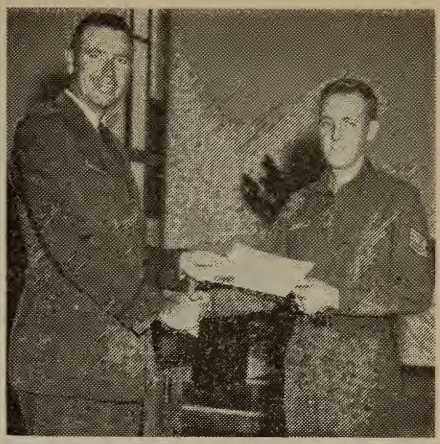
Lt Gen Garrison H. Davidson, First U.S. Army Commanding General, was presented Certificate of Achievement from Chaplain (Capt) Porter Brooks for religious activities when he commanded Seventh Army, Stuttgart, Ger. Chaplain Brooks, formerly with Seventh Army in Germany, is now a student at Fort Hamilton, N.Y.

Gideons presented 800 New Testaments to Bethesda Naval Hospital, Laymen's Sunday, 1962. Left to right: Capt J. H. Craven, Senior Chaplain, Naval Medical Center; Capt J. G. Kurfees, Professional Assistant to CO; Mr. Albert Elliott, president of Montgomery County Camp, Gideons; Mr. E. B. Humphries, secretary for DEL-MAR-DIC Cabinet of the Gideons.



Dr. **Vernon L. Ferwerda**, former director of UN-US Interpretation in the Department of International Affairs, National Council of Churches, became the head of the NCC Washington office on January 1. He served as a deck officer in World War II, executive officer in the Pentagon during Korean War, and is a lieutenant commander in the Naval Reserve.

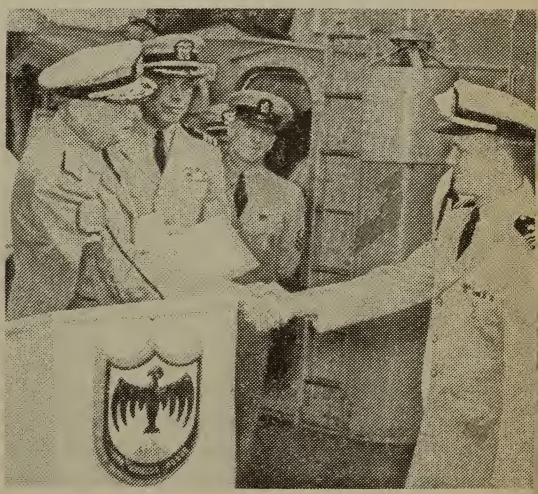
A new innovation in ministerial recruiting is the "Ministers' Club" for teen-age boys who have decided to become ministers which was organized by Chaplain (Col) **Silas E. Decker,** Post Chaplain at Fort Benning, Ga. The first members were Boy Scouts who had won the "God and Country" award, since one-sixth of these boys usually become ministers. Chaplain Decker's son, **Stephen,** is a member of this Club.

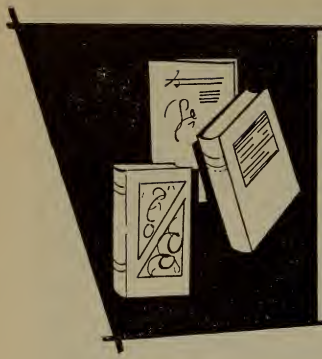


A Certificate of Appreciation is presented to T/Sgt Billy M. Hendley for outstanding work in the chapel program by Chaplain (Capt) Philip E. Grimmett, Jr., 6917th Radio Group Mobile.

Sp5 Robert N. May receives Bible from Chaplain (Maj) Robert B. Webb, Jr., Post Protestant Chaplain, in recognition of his faithful service to the chapel during his 25 months at the USARCARIB School, Fort Gulick. He taught Sunday school, was head usher at chapel and sponsored the PYF.

RADM Frank Virden, Commander, Cruiser-Destroyer Force, Pacific, presented a Certificate of Appreciation to LCDR F. C. Collins, USS *Shields*, for outstanding lay leadership.





BOOKS

PUBLISHERS' ADDRESSES
AT END OF BOOK SECTION

March to Calumny by ALBERT D. BIDERMAN. The Macmillan Co., 1963. 306 pp. $5.95.

A careful analysis of the conduct of American POW's in Korea. The author makes a scholarly and impressive attack on the widely publicized and very unfortunate image of the fighting man who was captured.

This is a corrective to much else that has been written on the subject.

—A.R.A.

Is Religion Enough? by GEORGE F. TITTMANN. The Seabury Press. 1962. 177 pp. $4.00.

This book for laymen puts into pithy and pungent form some of the things that we have often heard—but which we need often to hear. Both the "religious" and the "irreligious" are reminded that God is not a "thing" and that all men have a "Religion-in-Fact." There are no atheists; there are only idol worshipers. And not all the gods men worship are trustworthy.

Some may think that Dr. Tittmann goes too far in his pleading that God is not to be "used." (After all, are there not some conditional promises in the Bible at least?) Nevertheless, one is apt to discover ways by which he, himself, has tried to use God rather than worship him. The conflict appears quite clearly between our own working ideas of God and what the Bible teaches. And it will be a rare reader (or a blind one!) who does not see himself wearing some of the "masks" behind which men seek to hide from God.

This reviewer found the part entitled "Corrections from the Calendar" especially good. Ancient truths wrapped up in a modern package are related to the seasons of the Christian year from Advent to Trinity. Some of the questions bring you up sharp: "Does your religion help you when you have to be bad?" Some readers will remember having to face just such cruel choices as illustrate this question. And they will find help. Here is a good "lender" for a chaplain to have on his shelves.

—FRANK M. ARNOLD, JR.,
Chaplain (Lt Col) USAF

Rabbis in Uniform. Edited by CHAPLAIN LOUIS BARISH. Jonathan David Press. 1962. 347 pp. $5.95.

An excellent presentation of the ministry of Jewish chaplains to service personnel and a valuable addition to

the limited amount of historical materials available in this field. Profitable reading for all chaplains on active duty.

Stuff That Makes an Army by WILLIAM G. HARRIS. The Salvation Army. 1962. 143 pp. $1.95.

This is a lively presentation of vignettes that tell something of the history, great figures, and stirring events in that dynamic "part of the Christian church known as the Salvation Army."

It seemed a standard part of their training and a confirmation of their commission that the early leaders of this movement should suffer persecution, physical abuse, poverty, arrest and imprisonment.

Among many others, the book tells briefly of Mary Murray who was the first non-chaplain Salvation Army worker with military forces. She went to South Africa in the Boer War in 1899. There also is mention of Major Herbert Milsaps who became the first Salvation Army chaplain to be recognized by the United States Army. He served in the Philippines in 1898.

Even those who know the Salvationists well will be informed and inspired by these glimpses of heroic courage and selfless service to humanity.

"Beast" Butler by ROBERT WERLICH. Quaker Press. 1962. 160 pp. $3.95.

A fair book about a sorry subject, the incredible career of Major General Benjamin F. Butler of the Civil War.

The French and Indian Wars by EDWARD P. HAMILTON. Doubleday & Co., Inc. 1962. 306 pp. $5.95.

The curator of restored Fort Ticonderoga reviews the outstanding men and events during the period when England and France fought for control of North America. Brief mention is made of a number of Puritan chaplains and missionary priests, colorful characters, products of their age, but bigots and fanatics by today's standards. The Indians of the area and period are presented in a poor light, cowardly and treacherous.

The book is the result of comprehensive research and presents impressive detail to support the author's views.

—A.R.A.

Lost Legends of Israel by DAGOBERT D. RUNES. Philosophical Library. 1961. 90 pp. $2.75.

Rare and beautiful insights of a devotional nature. A fine little volume for a gift or presentation.

Hurdles to Heaven by BRIAN WHITLOW. Harper & Row. 1963. 155 pp. $3.00.

A wise and fresh consideration of the seven root sins, written in a manly style. The book includes the helpful feature of suggesting ways to cultivate certain virtues which counterbalance the sins.

1010 Sermon Illustrations from the Bible by CHARLES L. WALLIS. Harper & Row. 1963. 205 pp. $3.95.

Using two hundred key topics this book is full of helpful illustrations. Another worthy item for the chapel library.

Let My People Go by JACK FINEGAN. Harper & Row. 1963. 130 pp. $3.75.

This is a "Journey Through Exodus." Dr. Finegan presents the

problems and findings of scholarship in an attractive fashion with frequent reference to modern situations.

The Berlin Wall by DEANE and DAVID HELLER. Walker & Co. 1962. 242 pp. $4.50.

The poet could not have anticipated the barrier in Berlin but he wrote well when he said, "Something there is that doesn't like a wall."

Chancellor Adenauer says in the Foreword, "What is unnatural will not endure. That is why one day the wall in Berlin will come down."

General Clay is quoted in conclusion: "I do not believe that the Soviet Union can keep a people of common tongue and common aspirations apart forever."

In between these two predictions there is a large amount of detail regarding the wall, its history, and its many effects and wide implications. An incredible monument to the Soviet system.

—A.R.A.

The Four Gospels by EMIL G. KRAELING. Volume 1 of **The Clarified New Testament.** McGraw-Hill Book Co., Inc. 1962. 337 pp. $8.95.

This is Volume 1 of **The Clarified New Testament,** a new kind of commentary, based on the findings of modern critical study, in which an amazing amount of exegetical material has been interwoven with a continuous narrative. In the introduction Dr. Kraeling gives a brief survey of how the four gospels came to us and how the canon of the New Testament was formed. Here are some interesting facts he points out: The year 367 marks the date at which time we may say that the twenty-seven books we have in the New Testament were accepted as a part of the canon. The oldest uncial of the Bible dates back to the fourth century. The oldest cursive dates back to 835 A.D. The gospels of course were not "memoirs of the Apostles" nor "lives of Christ." The word "gospel" means the message concerning salvation through Jesus Christ.

After the introduction, the exegetical notes on the gospels are given in paragraph form, beginning with Mark and continuing through John. Chaplains and teachers will find the information presented of great value, although they will not always agree with the author. The assumption of this commentary is that critical New Testament scholarship has produced a body of results that cannot be ignored by the serious student of the Bible. Dr. Kraeling is eminently qualified to present to you the point of view of critical New Testament scholarship.

The Psalms: A Commentary by ARTHUR WEISER. **The Old Testament Library.** Translated by HERBERT HARTWELL. The Westminster Press. 1962. 841 pp. $9.50.

Perhaps no book of the Hebrew Old Testament has influenced Christianity more than the Book of the Psalms. The Psalms has been called "the hymnbook of the Jewish church." This excellent commentary contains ninety-five pages of introduction to the Psalms. In this introduction we find out there are five types of psalms: hymns, laments, thanksgivings, blessings and curses, and wisdom and didactic poems.

After the introduction, we have an exegetical interpretation of each psalm. The use of this commentary

cannot help but result in a clearer understanding of what each psalm means. The commentary is a part of **The Old Testament Library** and is translated from the German by Herbert Hartwell. Dr. Weiser, who wrote the commentary, is a professor at the University of Tübingen.

Paul Tillich and the Christian Message by GEORGE H. TAVARD. Charles Scribner's Sons. 1962. 176 pp. $3.95.

A distinguished Catholic theologian, George H. Tavard of Mt. Mercy College, Pittsburgh, becomes in this book a friendly critic of Paul Tillich, one of the great theologians of our time. Professor Tavard says that his study is not negative. "I have tried to balance what seems to be the good and the bad in Tillich's thought. The last chapter endeavors to point to a way along which Tillich's valid intuitions could be used in the framework of a fully Catholic Christology."

Melanchthon: Selected Writings. Edited by ELMER E. FLACK & LOWELL SATRE and translated by CHARLES LEANDER HILL. Augsburg Publishing House. 1962. 190 pp. $4.00.

One of the great names of the Protestant Reformation was Philipp Melanchthon. Up until recently, Melanchthon's writings remained in the original Latin. A leading Melanchthon scholar in the U.S.A., Dr. Charles Leander Hill, has translated into English some of the most important writings of this Reformation scholar. The works selected for translation come between the years 1519 and 1539. This twenty-year period gives a good opportunity for the reader to become acquainted firsthand with the representative writings of Melanchthon. Unfortunately, Dr. Hill died shortly before finishing the book. Elmer E. Flack, a close friend of Dr. Hill's, and Lowell Satre, professor of New Testament at Luther Theological Seminary, St. Paul, finished the book and edited it.

Basic Christian Doctrines by DR. CARL F. H. HENRY. Holt, Rinehart and Winston, Inc. 1962. 302 pp. $6.00.

The chapters in this book appeared originally as articles in the evangelical magazine *Christianity Today*. Distinguished, conservative scholars from the U.S.A., Great Britain, and the Continent discuss some of the great Christian doctrines in this third book edited by the editor of *Christianity Today*. Roger Nicole defines theology as "that area of knowledge which is concerned with God, his purpose and relation to the world." The evangelical theologian bases the authority for his doctrine on "the Scripture as the infallible rule of faith." Such subjects as the following appear in the book: "The Knowledge of God," "The Holy Trinity," "Predestination," "Miracles," "The Origin and Nature of Sin," "The Person of Christ," "The Atonement," "The Second Coming."

The Poisons in Your Food by WILLIAM LONGGOOD. Simon and Schuster. 1960. 277 pp. $3.95.

If the facts presented in this book are true—and they seem to be well supported—you may well be discouraged as you read it. For instance, the author says, "While longevity forecasts for today's babies are cause for great rejoicing, they may be premature. These are chemical babies. They are being born into a poisoned

world. As matters stand, every day of their lives they are destined to exist in an atmosphere poisoned by radioactivity; they must breathe poisoned air, drink poisoned water, eat poisoned and unnatural foods; they must contend with conditions human creatures never before in the history of the world had to contend with."

We think of America as being a healthy nation; however, in World War I, 21.3 per cent of the drafted men were rejected and 9.9 per cent were placed in a limited service category. The total found unfit during World War II was 10 per cent higher, and during the Korean War there was a further increase of 11 per cent over World War II.

According to this startling report, some of the most powerful chemicals known to man have invaded our daily diet and possibly are doing great harm. The last chapter has some suggestions on what you can do about it.

Church Music in History and Practice by WINFRED DOUGLAS. Revised with additional material by LEONARD ELLINWOOD. Charles Scribner's Sons. 1962. 263 pp. $5.95.

This book is one of the series of Hale Lectures of Seabury-Western Theological Seminary. It first appeared in 1937. The lecture series was entitled "The Praise of God." In 1961 Leonard Ellinwood of the Washington Cathedral revised the book and brought it up to date.

Chaplains and musical directors who are interested in the principles of musical worship will find this book a classic. It is particularly helpful to those churches which use liturgical church music. It traces the relationship between worship and music from the beginning of the Christian church to the present time. Its object is not to give a detailed history of music as an art, but rather to trace the development of Christian liturgical worship and of Christian hymns, with the music which expresses them at significant periods of church history. The purpose of all this is to arrive at practical and intelligent conclusions regarding the present musical worship of the church; and to bring out and illustrate the principles which should govern the composition, the choice, and the performance of liturgical church music today.

Public Speaking and Discussion for Religious Leaders by HAROLD A. BRACK and KENNETH G. HANCE. Prentice-Hall, Inc. 1961. 208 pp. $6.35.

Chapter Six of this book is entitled "Making Your Speech Interesting" and it discusses such items as: narration, startling the audience, making them laugh, employing human interest materials, using specific details, presenting a paradox, introducing a conflict, utilizing interest methods. This is just a sample to show how practical this book is. Of course, chaplains are acquainted with homiletics and public speaking and, no doubt, have had years of experience in these two fields. However, this book should prove interesting to them by giving a fresh approach to an old subject. The authors are not ministers but both are teachers of public speaking. In the preface they state: "This book is designed for that great body of religious leaders—not only clergymen, directors of religious education, and

other professional persons, but also laymen—who are at work in the service of the church. It is designed for the preacher, the president of a church organization, the chairman of a board or commission or committee, or any other type of leader." The discussion leader is given particular help.

Lay leaders in the military should be immensely helped by this book because "clear and explicit instructions are given for the use of principles in public speaking. Particular attention is given to the solving of public speaking problems as they occur in the life and work of the church."

German Catholics and Hitler's Wars by GORDON ZOHN. Sheed & Ward. 1962. 224 pp. $4.75.

A calm and careful study of the factors that made religious people and their leaders lend strong support to Hitler's government. It is likely that an analysis of German Protestants would show that they were characterized by similar attitudes in the same situation. Nationalism, anti-communism and fear of economic chaos and social disorder were dominant. Noble exceptions, martyrs and prophets in both faith groups are well-known.

When You Marry by EVELYN M. DUVALL and REUBEN HILL. Association Press. 1962. 329 pp. $4.95.

This book was originally published in 1946 and has been a classic for years. It has been widely used as a textbook and resource guide. Now has come a revision designed "to meet the new maturity of today's young men and women of high school age."

This book has been prepared for young people at the time when they are asking (or should ask) such questions as: Am I ready for marriage? Is this the right person for me? Will ours be a happy marriage? *When You Marry* provides the basis for making a searching appraisal of the various elements—emotional, psychological, economic, social—which will ultimately determine whether a marriage succeeds or fails.

The contents are divided into three parts: I. Anticipating Marriage. II. Being Married. III. Becoming a Family. The approach is quite frank and detailed yet wholesome and positive.

The book deals with an area of major concern to clergymen as well as young people and their parents. Duvall and Hill are experts in discussing the questions dealt with. However, one does get the feeling that the book should be used primarily as a textbook—and only that portion nearest the interest of the student utilized.

—MAURY HUNDLEY, JR., *Chaplain (Col) USA*, Walter Reed Hospital

Religious Television by EVERETT C. PARKER. Harper & Row. 1961. 244 pp. $4.00.

The great new field for the ministry of the gospel today is television. Not too many religious leaders are trained in this field and know what to do and how. These nine chapters of "how to" will be extremely valuable to anyone embarking upon a religious television program. As the author so well says, "Our primary task in our public communication is not to serve ourselves but to serve our Lord." He suggests a program strategy which develops not a single program type

or by a single authority figure representing a community or a denomination but "a planned diversity of programs, faithfully serving different functions in different ways." Such important matters as writing TV religious programs and producing them are not overlooked.

World Without Want by Paul G. Hoffman. Harper & Row. 1962. 142 pp. $3.50.

The Managing Director of the United Nations Special Fund corrects much misinformation regarding the underdeveloped nations and their economic problems and potential.

Psalms of David by David A. Redding. Fleming H. Revell Co. 1963. 166 pp. $3.00.

The author looks at twenty-three of the psalms ascribed to King David. They are treated with sensitivity, skill and grace.

In the Hollow of His Hand by Kai Jensen. Augsburg Publishing House. 1963. 128 pp. $2.75.

This is a translation from the Danish of Bishop Jensen's devotional writings. Reassuringly solid and sturdy truths put in practical and popular style.

Moody by J. C. Pollock. The Macmillan Co. 1963. 318 pp. $5.95.

Dwight L. Moody was a man of many parts. This book does well by him. The author had the advantage of studying papers and correspondence by Moody which the family had not released to previous biographers. Chapter Six tells briefly of Moody's activities during the Civil War.

Expository Preaching Without Notes by Chas. W. Koller. Baker Book House. 1963. 132 pp. $2.50.

Here are truths Dr. Koller has been teaching preachers for many years. Why and how on preaching without notes are ably discussed. This book could transform your ministry.

Addresses of Publishers

Association Press, 291 Broadway, New York 7, N.Y.
Augsburg Publishing House, 426 S. 5th St., Minneapolis 15, Minn.
Baker Book House, Grand Rapids 6, Mich.
Doubleday & Co., Inc., Garden City, N.Y.
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Quaker Press, 3218 O St., N.W., Washington 7, D.C.
The Salvation Army, Printing and Publishing Dept., 321-323 W. 13th St., New York 14, N.Y.
Seabury Press, Inc., 1 Fawcett Pl., Greenwich, Conn.
Sheed & Ward, 64 University Pl., New York 3, N.Y.
Simon & Schuster, Inc., Rockefeller Center, 630—5th Ave., New York 20, N.Y.
Charles Scribner's Sons, 597—5th Ave., New York 17, N.Y.
Walker & Co., 10 W. 56th St., New York 19, N.Y.
The Westminster Press, Witherspoon Bldg., Philadelphia 7, Pa.

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8. Christian Reformed Church
9. Church of God (Anderson, Indiana)
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16. The Evangelical United Brethren Church
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22. North American Baptist General Conference
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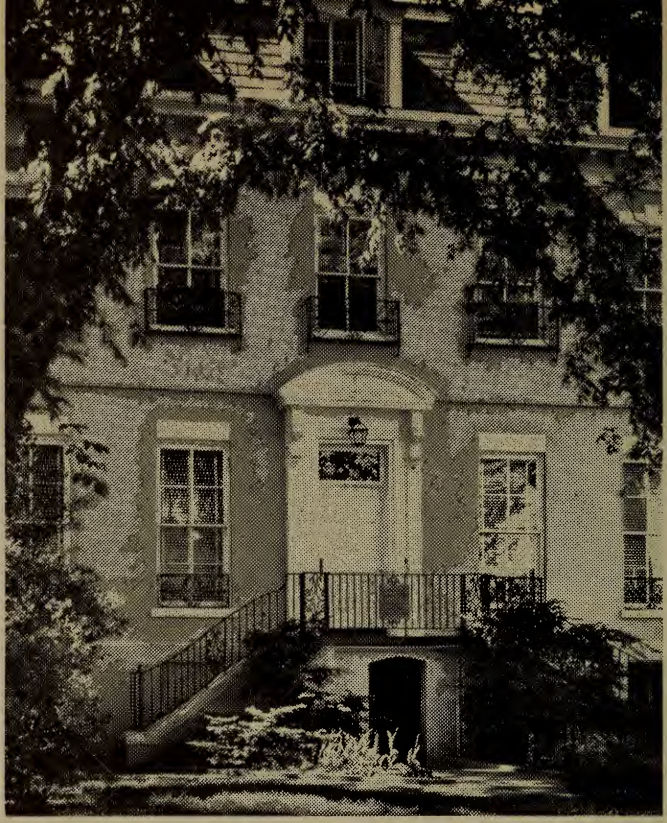
24. Primitive Methodist Church, U.S.A.
25. The Protestant Episcopal Church
26. Reformed Church in America
27. The Salvation Army
28. Seventh-day Adventists
29. Seventh Day Baptist General Conference
30. Unitarian Universalist Association
31. The United Church of Christ
32. The United Presbyterian Church, U.S.A.
33. Wesleyan Methodist Church of America



The Chaplains Memorial Building, 122 Maryland Avenue, N.E., Washington 2, D.C. Headquarters of The General Commission on Chaplains and Armed Forces Personnel.

CHAPLAINS MEMORIAL BUILDING

This beautiful building is the headquarters of The General Commission on Chaplains and Armed Forces Personnel and here the editorial work on THE CHAPLAIN and THE LINK is done, though the magazines themselves are printed in Nashville, Tennessee, by the Parthenon Press.

The building has a long and distinguished history dating back to 1812. In its early years it bore the name of "Parkington," and was owned by such eminent persons as John Clement Fitzpatrick, Honorable Rufus Lathrop Baker Clarke, and Senator and Mrs. Hiram Johnson of California. After Senator Johnson's death, the building was sold by Mrs. Johnson to the Commission in 1947. It was purchased as a memorial to chaplains who died in the two World Wars. The Executive Secretary extends a cordial invitation to you to come by to see us when you are in Washington.

Executive Staff, The General Commission on Chaplains and Armed Forces Personnel

Left: The Rev. Albin Ray Appelquist, Executive Secretary
Right: The Rev. Lawrence P. Fitzgerald, Director, Department of Ministry to Armed Forces Personnel

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